



Zion's Herald

WEDNESDAY, NOVEMBER 5, 1902

A VISION

*I PASSED today beneath a maple tree
That cast a spell, like magic, over me.*

*It stood symmetrical, without a flaw,
Black velvet branches in a field of straw ;*

*Or a great, shining, bounteous harvest sheaf,
Each separate stalk a perfect yellow leaf.*

*Downfalling, soft and clear, an amber light
Made everything about it warm and bright,*

*'Mid Autumn's sadder colors, russet, dun,
Like glory streaming from a bidden sun.*

*I stopped and drank it in ; and suddenly
A vision of dear faces came to me ;*

*Of lives benign and sweet, that after years
Of toil, achievement, cares, and joys, and tears,*

*Now at the close of all the strain and stress
Live on serenely, other souls to bless ;*

*Shedding a golden radiance over all,
Like Autumn's yellow leaves, before they fall.*

*I passed on, into shadows damp and chill ;
But the sweet autumn light is with me still !*

*Written for Zion's Herald by
Mary A. Allbright*

L. Moore

EQUIPPED

The *Michigan Christian Advocate* says: "The minister who in one season gets twenty families to begin the habit of reading one of their church papers accomplishes as much good thereby in all probability as the other minister who secures in revival work twenty conversions."

Too often it is forgotten that a man not only needs to be started in the right direction, but also to be "thoroughly furnished unto all good works."

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GEO. E. WHITAKER, Publisher,
36 Bromfield St., Boston.

PITTSBURG LETTER

"IGNATIUS."

THE most interesting event in Methodist circles in recent months was the meeting of our Annual Conference. Bishop FitzGerald read the appointments at noon on Monday, Oct. 13. The matter of greatest concern to the Conference was the selection of three presiding elders. This subject has agitated the minds of the preachers for months. The office is justly regarded as one of the most useful in our church. A good many aspirants were in the hands of their friends. The Bishop listened to all who cared to advise him on the subject. He showed his wisdom by allowing others to do the talking. Not until the last meeting did he let the cabinet know who the new men were to be. To some who had great expectations the Bishop's selections came, of course, as a disappointment; but to the Conference as a whole they are very satisfactory. None of them have filled the office before. S. T. Mitchell, who goes on the Blairsville District, has been preaching thirty-four years, was a delegate to the last General Conference, is a member of the Epworth League Board of Control, and has held several of our best charges. G. W. Terbush, Allegheny District, came to us from the New York Conference twelve years ago. He is an earnest gospel preacher, brotherly, tactful, and winning. John F. Murray, McKeesport District, has been one of our most successful pastors. He is a forceful preacher, keenly alive to the best interests of the church, and will prove himself conscientious, safe, and popular.

Two places at the top were left vacant by death. This made it possible to advance nearly every man who was moved. In only two or three cases did the adjustment of the work require men to move to appointments paying a smaller salary. Only one man goes back for a seventh year—J. J. Hill, of Sewickley. J. T. Steffey, Washington Ave., G. T. Reynolds, Indiana, and N. H. Sanner, North End, are returned for the sixth year. Ten others are to serve a fifth year, and thirteen go back to serve a fourth year. There were comparatively few changes among those who had served their appointments less than three years. Health and matrimony seem to have been about the only considerations to which the Bishop would listen. He was very decided in his determination not to move one and two year men. He did, however, move a few. His rule is a good one when it is not arbitrarily enforced; but there are times when it is a positive infliction of unnecessary hardship on a man to send him back for a third or possibly a second year; and

we submit that in such cases the godly judgment of presiding elders ought to be deferred to. If the three-year rule is to be as rigidly enforced as it was in our Conference, why not have a General Conference time-limit enactment to the effect that all preachers must stay three years unless they break in health or become involved in some matrimonial mix-up. Such arbitrary rules will do more to create restlessness than to curb it in our churches. The men who are earnest and willing and can achieve reasonable success in a short pastorate of one or two years ought to have a chance. The preacher who, after repeated efforts, cannot succeed anywhere for one year at a time, ought to be dealt with in a disciplinary way. If he refuses to locate, he should be located.

About two weeks prior to our Conference meeting, Dr. James A. Ballantyne, who was finishing his term on the McKeesport District, was taken ill. No unfavorable symptoms developed. As the Conference neared its close there were assuring prospects of his recovery. But on Sunday afternoon, while in conversation with a ministerial friend, he suddenly gasped for breath, and expired. The news of his death was a great shock to his brethren. He was a leader among us and deeply loved by all. He was in the prime of life, being forty-four years of age. To his brethren he was an inspiration and an example, sincere, unselfish, humble, consecrated. The office of presiding elder is exceedingly difficult to fill without incurring adverse criticism. But as his term neared its close his brethren pointed him out as "a man without guile."

William C. Davis, a man of great usefulness and promise, died in September. Not long in the service, yet he had won many souls to his Master. He was gentle, genial, gripping men to him with cords of love and laying them as trophies at his Master's feet.

William Lynch, who transferred in August to the Conference beyond the river, was a striking character in Methodism. He was in the effective ranks for sixty-two years, and it is conservatively estimated that during that time he saw more than 10,000 souls converted to God.

Other members who died during the year were J. L. Stiffy, A. L. Kendall, E. R. Jones, R. T. Miller and M. M. Sweeney. Dr. Sweeney died under intensely distressing circumstances. Suffering great bodily pain, with temporary mental aberration resulting, his death followed from a self-inflicted wound. He had been a useful, hard working pastor, who lived a life above reproach and was highly esteemed by his brethren in the ministry.

Our laymen have a permanent organization, and on Friday each year hold two sessions. Great interest is aroused in these meetings from time to time. Some stirring debates are heard, and some speeches are made which would do credit to a bishop. Lawyers, physicians, educators, merchants, are there, as well as representatives from other walks of life. The preachers are generally there in large numbers. They don't talk, but they get some startling hints at times.

Prof. F. C. Lockwood, of Allegheny College, transferred to us from the Rock River Conference, and spent a few days at our Conference meeting. Rev. H. L. Jacobs, of Altoona, was a visitor on Friday and Saturday of Conference week. E. L. Nicholson transferred to the Oklahoma Conference on account of his wife's health.

Dr. T. J. Leak conducted pentecostal services each afternoon. They were largely attended and were very helpful spiritually.

The usual list of General Conference officers, in addition to Bishop Moore, were present and had their say.

Our Conference came to the front in good shape as regards missions. We pulled ahead of last year to the extent of \$8,650, and the Pittsburg District, under the leadership of Dr. Boyle, leads all districts in Methodism in the percentage of its advance. Dr. Boyle gave the Cleveland Convention his pledge for a further advance of \$2,000 next year. That settles it. The district will rally to his figures. Both the laity and ministry were largely represented at Cleveland. Our Leagues are alert, and many mission study classes are in successful operation. This will give your readers some conception of Pittsburg Methodism's position as regards the forward movement for missions.

One of the hardest tasks which falls to a preacher's lot is in making funeral addresses. More attention should be given to that subject by our training schools for young preachers. Many a minister might be more successful in his work had he more skill in the performance of this particular duty. Your correspondent never heard anything in this line which surpassed the address of Presiding Elder E. J. Knox at the funeral of the late M. M. Sweeney. It was about fifteen minutes in length. It plead for deeper sympathy for those who are mentally sick. It contained comfort for the sorrowing. Without extravagant eulogy, it paid a just, generous, and merited tribute to the character and work of the departed. It forced the attention of hearers upon the eternity toward which we are hastening. Every word of it had been carefully studied out and committed to paper. The *Pittsburg Christian Advocate* did well to publish it, and preachers would do well to study it as a model of the finest type.

Dr. E. M. Taylor, of the "Hub," is spending some days in this section making addresses, preaching, and visiting. This is his native air. He is a graduate of Washington and Jefferson College, and has a brother who is a judge in the Washington County courts. His address at the Cleveland convention was one of the best heard there, and was a fine specimen of impassioned oratory.

Our Preachers' Meeting is not the power for good among us which it might be. We have at times some thoroughly interesting papers and lively discussions; but the meetings as a rule are poorly attended. Usually there are as many preachers in the Book Room below, loafing and gossiping, as there are in the meeting hearing and discussing the papers. This may possibly explain why it is that some of the brethren are more adept in bringing things to pass by means of ecclesiastical politics than by a display of their ability (or lack of ability) in the forum. Dr. W. C. Weaver is the newly elected president of the organization. He has been a faithful attendant and participant in the meetings, and deserves better support than his predecessor has had.

For Over Sixty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhoea. Twenty-five cents a bottle.

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All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

Another Case for The Hague Court

GERMANY, England, France and Japan have agreed to submit to The Hague tribunal for arbitration the question of the exact interpretation of existing treaties relative to perpetual leases of property possessed by foreigners in Japan. The spectacle of Anglo-Saxons, Teutons, Latins and Asiatics meeting together in this fashion to settle differences pertaining to property rights, deserves to be classed among the wonders of history. It was only a few decades ago that Japan was numbered among the heathen and barbarous nations of the earth; now it has a place among the Great Powers. The acceptance of the principle of arbitration by Japan is very remarkable in spite of its advancement, but it is scarcely more so than in the case of the other nations. The exact merits of the matter in dispute are not known, but being about property — for which men and nations are nearly always ready to fight — it is evident that the ideal of a peaceable settlement of disputes is surely making substantial progress.

Chamberlain and South Africa

MERITED commendation is being freely bestowed upon Mr. Chamberlain, the British colonial secretary, for his decision to visit South Africa and examine on the spot the problems presented by the termination of the war and the settlement of affairs in the new British colonies. Brief dispatches indicate that the situation throughout South Africa is on the verge of becoming perilous. The feeling between the British and Dutch in Cape Colony is more bitter than it was in the days before the war. Transvaal and Free State colors are worn freely in the Dutch towns of the Cape. Naturally these manifestations have alarmed the Loyalists. By his presence Mr. Chamberlain will be able to learn all about the conditions, industrial, political, racial, and otherwise — something he could not possibly do by correspondence or through delegates. His action is a bold departure from the traditional policy of the colonial office, and will aid in the consolidation of the empire, which is his ruling motive. He is not hampered by undue veneration

for precedents. Rather he is setting a new pace which is relished by progressive people generally. The proposed trip to South Africa is in line with the visit to Malta last autumn to inquire into the petition of the Maltese against the compulsory adoption of the English language. When Mr. Chamberlain returned from Malta he consulted with his colleagues, and soon afterwards it was quietly given out that the objectionable edict had been withdrawn.

League for Social Service

THE value of the work that is being done by the League for Social Service of New York (and the world) may be inferred from this one fact, among many others that might be mentioned, that Herr Krupp, the celebrated gun manufacturer of Germany, who carries on his pay-roll the names of 44,000 men, takes pleasure in sending the League full and frequent information regarding the various improved methods and appliances which he employs in caring for the welfare of his employees — such as old-age insurance, hospitals, reading-rooms, restaurants, or the like. The work of the League only needs to be better known to be more generally appreciated. It has many departments, but its most useful service perhaps consists in its function of an intelligence office for all the facts that are known or that ought to be known respecting the problem of social development on Christian lines. The officers of the League — Dr. Josiah Strong, president, and W. H. Tolman, secretary — are all the while busy collecting and indexing items of information from all over the world with a view to their subsequent skilled interpretation into policies and statutes. For a nominal fee the stores of information already collected by the League are accessible to any one, and the subjects already illuminated are as various as society itself. Under these circumstances it may be said with truth that he who is not informed on social topics from the Christian standpoint does not want to be informed.

Progressiveness in China

TWO important changes were made in the Chinese civil service recently, which promise much for the advancement of that empire. One was the promotion of Yuan Shi Kai, governor of Chi-Li province, to the high office of minister of commerce; and the other was the recall of Wu Ting Fang, minister to the United States. Yuan will have supreme control over mines, railroads, telegraphs and commercial matters, and will exercise greater power than any viceroy has heretofore possessed. He is the successor of Li Hung Chang in official prominence, but has more actual authority than the

famous Earl Li. As prime minister he is the man of the hour in China today. Yuan was implicated in the early phases of the Boxer movement, but, seeing the inevitable outcome, he changed his course and allied himself with those who opposed the rebellion. As viceroy of Chi-Li he gained the respect of the foreign ministers by stamping out the embers of Boxerism in his jurisdiction, by encouraging trade, and by his diplomacy in restoring China's relations with the outside world. Yuan was the official through whom Wu Ting Fang opened communication with the besieged Peking legations, and who later conducted the successful negotiations for the return of Tien-Tsin to the Chinese. His power inheres in his confidential relations with the throne, his popularity with foreigners, and his friendly attitude toward missionaries. Wu Ting Fang is to be closely associated with Yuan in the development of Chinese commerce. What is more important, however, is his appointment as head of the commission to negotiate commercial treaties with other powers. One of his associates will be Lu, who, until about a year ago, was the Chinese minister to Germany. It means much in every way to the entire world that men of this stamp have been placed in supreme positions where they can direct the foreign policy of the Chinese Government.

Congressional Election

AS we go to press (Tuesday) a congressional election is in progress in most of the States and Territories. All the States are electing representatives with the exception of Maine, Vermont and Oregon, where they have already been chosen. The organized Territories, including Hawaii, are electing delegates, and Porto Rico is choosing a commissioner. State legislatures are being chosen in whole or in part, which will select successors to the following senators: Fairbanks (R.), of Indiana; Foraker (R.), of Ohio; Gallinger (R.), of New Hampshire; Hansbrough (R.), of North Dakota; Harris (D.), of Kansas; Heltfeld (D.), of Idaho; Jones (R.), of Nevada; Kitttridge (R.), of South Dakota; McLaurin (D.), of South Carolina; Mallory (D.), of Florida; Mason (R.), of Illinois; Penrose (R.), of Pennsylvania; Perkins (R.), of California; Platt (R.), of Connecticut; Platt (R.), of New York; Pritchard (R.), of North Carolina; Rawlins (D.), of Utah; Spooner (R.), of Wisconsin; Teller (D.), of Colorado; Turner (Fusion), of Washington, and Vest (D.), of Missouri. In addition to the foregoing, Senators Allison (R.), of Iowa, Dillingham (R.), of Vermont, and McEnery (D.), of Louisiana, have already been re-elected for the new term beginning March 4 next. Former Representative James B. McCrary (D.), of

Kentucky, has been elected to succeed Senator Deboe, a Republican; and former Senator Arthur P. Gorman (D.), of Maryland, has been chosen to succeed Senator Wellington, who was elected as a Republican, but who broke with his party on the Philippine issue and has since been classed as an independent. The remaining senators whose terms will expire on March 3 and whose successors will be chosen by legislatures which have been elected already, are Senators Clay (D.), of Georgia, Jones (D.), of Arkansas, Pettus (D.), of Alabama, and Simon (R.), of Oregon. It is generally expected that Senators Clay, Pettus and Simon will be re-elected without opposition. Senator Jones, of Arkansas, will be succeeded by James P. Clarke, who has been endorsed for the senatorship by the Democratic primaries. Both of the Delaware seats are vacant on account of the failure of the legislatures of 1898 and 1900 to elect senators, due to a split in the Republican Party. If the Republicans are victorious, the dead-lock will probably continue. In Michigan it is expected that a legislature will be chosen which will elect Russell A. Alger for the unexpired term of the late Senator James McMillan, lasting until 1907. In the present Senate the Republicans hold 54 of the 90 seats, and in the House they hold 199 out of the total of 357 seats. In this election, however, 386 representatives are being chosen in compliance with the reapportionment act based on the census of 1900, making an increase of 29. Either party, in order to control the House, must elect at least 194 members.

Minister Concha and the Canal

SEÑOR CONCHA, the Colombian minister, has incurred the displeasure of Secretary Hay by his dilatory tactics in connection with the negotiations of the Panama Canal treaty. He assumes that the treaty situation has changed materially since he received his instructions, through the radical interpretation placed by Admiral Casey on the provisions of the New Granada treaty of 1846, by which the United States assumed the obligation to prevent interruption of trans-Isthmian traffic at all times. His objection is that Admiral Casey's actions amounted practically to an assertion of American sovereignty over the Isthmus. Believing that his government would not consent to have the provisions of the New Granada treaty, thus interpreted, incorporated in the canal treaty, he informed Mr. Hay that he would refrain from carrying out the directions to begin negotiations at once until he had received further directions. Secretary Hay sent a sharp response to the Colombian minister, and in addition telegraphed instructions to the United States minister at Bogota to complain to the Colombian government concerning its envoy's attitude. It may be that the minister is not entirely to blame; the Colombian government itself is not thoroughly trustworthy. It now seeks to obtain \$10,000,000 in place of \$7,000,000, as was at first agreed upon in consideration of all concessions to the United States for a period of fourteen years. Another phase of the situation is the compact between Chile and Colombia, set forth in these columns recently, in

which Chile obtains the right to transport arms and ammunition across the Isthmus. It is to the interest of Chile to prevent the construction of the canal, if possible. The complications which have arisen over the treaty with Colombia have brought forward the argument that the purchase of the New French Panama Canal Company's concession gives to the United States the right to construct the canal without entering into any treaty arrangements with Colombia to that end.

Migrations of the Doukhobors

SEVERAL thousand men, women and children are leaving their homes in Manitoba to engage in a pilgrimage for the "Christianization of the world." They are known as the Doukhobors, and were brought from Russia by the Dominion government and established in colonies in the far Northwest. Their fanatical religious views have already been described in these columns. Large numbers have reached Yorkton, and the authorities have been trying to drive them back to their farms, but they are not disposed to return. Several villages have been almost depopulated, while in others the inhabitants are excited over the pilgrimage and are preparing to start for Yorkton. Lack of food is not the cause of this strange demonstration, seemingly, as in one village where excitement is running high the communal treasury contains 1,000 bushels of grain besides a supply of flour. There is extreme danger, however, that the pilgrims will suffer, as they are thinly clad and carry a very scant supply of cereal food, consisting chiefly of coarse bread made of whole wheat, and very hard. Every possible effort is being made by the government to save these misguided people from suffering the consequences of their hallucinations.

Russia and Afghanistan

THE delicate adjustment of relations which must be maintained between England and Russia in Central Asia in order to avoid friction which may lead to serious consequences, is vividly illustrated by the recent request of Russia for permission to establish trade relations with Afghanistan, and the reply thereto. Afghanistan lies between the British and Russian frontiers, and is kept neutral by subsidies from Great Britain. If the Ameer should suddenly develop a fondness for the Czar, the supremacy of England in India would be affected thereby. The English, therefore, are deeply interested in keeping the Russians from becoming too intimate with the Afghans. Lord Landsdowne, in his reply to the Russian inquiry, asked for more precise explanations regarding the methods to be adopted, the limitations to be placed on the proposed negotiations, and the means of insuring that those limitations will be observed. No reply has been received to this communication, and a very strong suspicion has developed that under the pretext of trade agreements Russia is seeking an opportunity to alienate the Afghans from the English and thus gain the coveted opening into south-eastern Asia and India. This is strengthened by the fact that the local trade is scarcely worthy of the name. The no-

madic tribes are extremely poor, while the old through-trade between India, Afghanistan and Central Asia has been killed off deliberately and scientifically by the Russians.

Crisis in Germany and Russia

IN Germany the tariff agitation which the Agrarians have been conducting for a long period has reached a stage where the policy of reciprocity is imperiled by the undue development of protection. The duties on agricultural products have been increased until the negotiation of commercial treaties is rendered impracticable. A conflict is on between the manufacturers and the farmers, and as the latter hold the balance of power in the Reichstag, they are able to get about what they want. By forcing up the rates on cattle and breadstuffs they have deprived the government of its power to negotiate reciprocity treaties for the benefit of the commercial and manufacturing classes. The government is determined, however, not to allow the Agrarians to overthrow the reciprocity system, and the imperial chancellor has notified the Reichstag to that effect. Over in Russia the much-vaunted industrialism of that empire is in a sad plight. Millions of dollars have been invested in industrial enterprises, largely metallurgical, which can neither stop nor go on. The great difficulty is to find a market abroad which will pay the producer in Russia. Until that problem is solved, or until a vastly larger demand for such products than at present exists is created at home, Russian industries must suffer. M. Witte, the minister of finance, who is an expert financier, admits that he is unable to ameliorate the critical condition of the manufacturers.

American Aggressiveness

THE immediate cause of the disturbed commercial and industrial conditions in Germany and Russia is the presence of American products in the markets of the world. As has been noted previously in these columns, the United States excludes European manufactures and products by the operation of a high tariff, and at the same time has invaded Russian and German cities and sold American-made articles in competition with home industries. European statesmen think they see a means of defense in the tariff, but Andrew Carnegie has told them very emphatically that they must combine and all stand together in whatever action they take in order to successfully resist Yankee aggressiveness. It is clear that the industrial and commercial upheaval now in progress in Germany and Russia is but the beginning of a radical transformation of the social and industrial systems of the Old World.

Strike Commission at Work

IT is literally true that the commission appointed by President Roosevelt to arbitrate the differences between the operators and the coal miners is at "work." The members are making a personal inspection of the mines around Scranton, Wilkesbarre, and neighboring towns, preparatory to listening to specific grievances. They are determined to learn all they can

about the conditions which surround the miner, and to accomplish this purpose they have descended into the depths of the mines and watched the men while they were actually engaged in getting out the coal. Several days of such investigating has made them "work," but it has given them a better insight into the situation than they could possibly obtain in any other way. After these general conditions have been studied, the commission will meet and listen to the testimony of the miners. It is understood that two findings will be rendered, the preliminary one being on questions of wages, hours of labor and weighing of coal. This will be reported as soon as the commission can agree. The other will deal with the relations between the miners and their employers in the future; and as this finding is expected to have an important bearing upon the government of labor conditions throughout the entire country, it will necessarily require more deliberation and consideration. The commission has already decided that "if the commission at the conclusion of its hearings and deliberations makes any awards affecting the existing rate of wages, such awards shall take effect from Nov. 1." This action is quite important, as it disposes of a matter which might cause discontent among the miners and considerably embarrass the commission. President Mitchell has engaged three attorneys to aid him in preparing his case. He has gathered statistics from nearly every colliery in the anthracite region, showing the wages earned, what it costs to live, school facilities and duration of school facilities.

Marconi's Return

IT will be remembered that after Marconi had succeeded in signaling across the Atlantic between Poldhu, Cornwall, and Newfoundland last December, he immediately began to arrange for better equipment on both sides of the ocean, by means of which he expected to transmit regular messages between the points named. He has completed this undertaking, and is now *en route* to Glacé Bay, Cape Breton, where he expects to test his newly-constructed apparatus. He is on board the Italian warship, "Carlo Alberto," recently placed at his disposal by the King of Italy. The exact date on which the vessel is expected to reach its destination is not known, but it will probably arrive some time this week. If the instruments at Cape Breton and Cornwall stations are in working order, the test may be made before next Sunday.

Lord Rosebery's Latest

THE position of Lord Rosebery on the question of home rule for Ireland is no longer in doubt. In a recent address delivered to an enthusiastic Scotch audience he unequivocally separated himself from the Irish cause. He is now recognized as an opponent of home rule and the Education Bill, and because of his stand on these questions is growing in favor with the Nonconformists. His latest declaration on the Irish question gives the Nonconformists considerable satisfaction, inasmuch as they do not feel very kindly toward the Nationalists. The Nonconformists voted with the Nationalists for

Irish home rule, and now the Nationalists, by absenteeism, have deserted them in their resistance to the Education Bill. This realignment may mean much to the Nationalists at an early date, as it is understood that the chief work of the next session of Parliament will be the enactment of the Irish land bill. According to the forecasts made by Tory leaders the land measure will be followed by a redistribution bill, by which the voting strength of the Nationalists in the House of Commons will be materially reduced. They are certainly not strengthening their position by making enemies of the Nonconformists, who were willing to be their friends on a reciprocity basis. The outlook for a modification of the Education Bill is discouraging. Mr. Balfour controls a government majority that ranges from 100 to 130. The government benches are invariably full and well in hand, while the Liberal muster is never complete.

First Pacific Cable

WHEN Cyrus Field and his associates proposed to lay the first Atlantic cable, the people generally ridiculed the idea. It was so entirely new and stupendous that they did not consider it within the range of possibility. Now the laying of an ocean cable is a mere incident in the affairs of the world. The British have actually extended their submarine telegraph system from Vancouver, B. C., to Sydney, Australia, within the last year, and the achievement has scarcely been more than noted. Nearly all that has been said about it in the daily papers was the announcement of the beginning of the undertaking a year ago, and its completion recently. The British have quietly accomplished a task that has baffled engineering genius and inventive audacity for many years past. They now have cable and telegraphic connection with all parts of the empire, which is subject to the supreme control of the government.

Alabama Registration Law

THE United States Supreme Court will now have an opportunity to pass upon the legality of the notorious "grandfather clause" in the constitution of Alabama by the enforcement of which many fairly intelligent Negroes are debarred from voting. This clause applies to the Negro who cannot read and interpret a part of the constitution, and in case of his inability to do so he is denied the right to vote unless his grandfather was a legal voter before the Civil War. A test of the same kind has also been incorporated in the new constitutions of Mississippi, Louisiana, North Carolina and Virginia. It is used only in extreme instances, however, the practice being to reject Negro voters who wish to register, in case they fail to spell each word correctly. An instance is related where a well-known preacher was excluded because he spelled the word "divided" with an "e" in the first syllable. The case now before the Supreme Court is on an appeal from the Federal court for the northern and middle districts of Alabama. A Negro voter who had been rejected by the registration board applied to the district court for a mandamus to compel the board to register him as

a legal voter. The judge refused to grant the writ on the ground that he did not have jurisdiction. He thereupon certified the case directly to the Supreme Court, in order that the question might be determined without unnecessary delay. It is quite apparent that the ruling of the Supreme Court will have an important bearing upon the entire question of Negro disfranchisement by constitutional methods in all of the Southern States.

Mikado's Birthday

JAPANESE in all parts of the world celebrated the birthday of the Mikado, Mutsu Hito, on Monday. Unusual interest was taken in the occasion in New York, Washington, and in the cities having a large Japanese population. This was due principally to the fact that the Emperor was an even half-century old, and the additional one that he had been on the throne for thirty-five years. The real cause of the jubilation, however, in which Americans took part in several places, was the consciousness ever present in the heart of the modern Japanese that Japan has undergone a complete transformation and become a formidable world power during the reign of the present Emperor. Inasmuch as Japan was opened to the world by the United States and owes much of its advancement to the inspiration of American ideals, it was fitting that prominent Americans should participate with the people of that country in the celebration of their national greatness as expressed in the observance of the Mikado's birthday.

EVENTS WORTH NOTING

THIRTEEN CENT STAMPS.—The new issue of thirteen-cent postage stamps has just been issued, and will soon be on sale in all the post-offices. President Harrison's portrait appears on the new stamp.

A BIG SURPLUS.—According to the recent annual statement of Ellis H. Roberts, treasurer of the United States, the available cash balance in the treasury on July 1, 1902, was \$862,187,361, the largest in the history of the country.

PUBLIC LANDS.—The annual report of the commissioner of the General Land Office shows that the public land disposed of by the Government during the year aggregated 19,488,535 acres—an increase of 3,495,739 acres over the previous year.

REDUCTION OF ARMY.—Orders have been issued by the War Department directing that the army be reduced to a peace footing of 59,866 men. This will be accomplished by restricting the number of recruits, and by not filling the vacancies which will occur naturally in the ranks.

CHINESE IN PHILIPPINES.—Jeremiah W. Jenks, who was appointed a commissioner to investigate labor conditions in the Philippines, has made his report, in which he recommends that employers of labor be permitted to introduce Chinese laborers into the Philippines under contract for a period of not over three years in each individual instance.

BUBONIC PLAGUE.—Immediate measures will be taken by the Marine Hospital service to stamp out the bubonic plague in California. The contagion has spread from Chinatown in San Francisco to other parts of the city and to Oakland, Berkeley, and Davisville. The situation is regarded as very serious, as thirteen cases developed in San Francisco from Sept. 9 to Oct. 7.

RUINOUS RESTLESSNESS

A NATURALIST who spent some time at the Eddystone Lighthouse and observed the birds flying madly in great numbers against the panes of the lantern, thereby being at once maimed or killed, says of one of those wonderful night scenes that it seemed as if all the birds in the world had joined in one mighty army, "with but one idea in its head—to get somewhere else at all costs." These mad, meaningless flights of the migrating birds, turned aside from their proper course by the seductive glitter of the great lantern, find their even sadder counterpart in the ruinous restlessness of large classes of human beings ever going somewhere, yet never knowing any good reason why they should either come or go, ever learning and never being able to come to a knowledge of the truth, pursued and pushed on at all times by a kind of moral nervousness, fearing all things and hoping for nothing.

There is no cure for this fevering up of humanity save the calming, controlling and directing grace of God. The Gospel shows men where to go and where not to go. It puts the purpose into life and the power to perform that purpose into the human soul. It teaches that the chief end of existence is not to "get somewhere else" at all costs, but to find God in the place where one is. It keeps the speeding sparrow from dashing out its brains against the hard lenses of the warning beacon and guides it to a spot where it may build its house and lay its young, even the altars of the Lord of hosts. It reveals life as a good because it shows that life may be a growth. It banishes *ennui* by inspiring the spirit of man with motives which reach out towards the perfection of a life beyond life. In place of that loathing of life which pursues as a crazing curse the roving Cains, it creates a passion for living—since man can live for God.

PSYCHOLOGICAL COMBUSTIBLES

THERE are large numbers of people in every community who may be described as psychological combustibles. They are in such a ripe condition of self-complacency, brooding egotism, and monomaniacal unsoundness as to render them an easy prey to any speculator or schemer who happens to come their way. Their minds are as tinder, and it only needs a touch or two from the torch of an intellectual incendiary to set them smoking, if not blazing, with the fumes of folly. Society in a measure has recognized this fact, and prepared itself for these ebullitions of folly or crime by providing at hand convenient asylums or inconvenient jails. A far better because more Christian method would be to supplement these necessary remedial or restrictive agencies with the morally preventive and spiritually curative influences of the Gospel. The best repression is the repression of redemption. When the disciples could do nothing with the demoniac they brought him to Christ, or rather they brought Christ to him. Modern society can do no better than to bring its "incorrigibles" and its incendiaries to Jesus.

The disturbed wits of many people, whose brains now represent a very chaos of contending ideas, will become gradually assorted and clarified as their hearts are dominated more and more by the true and tender teachings of the Gospel.

The Gospel sweetens the bitter well of human experience. It brings order out of chaos, joy out of sorrow. It does for the individual and for society all those things that most need to be done. There is no curative agency like it. The philanthropist, the penologist, the sociologist, and the psychologist, all must take the New Testament in hand and go to studying anew that most illuminating and rewarding of all text-books on human nature, its deeds and misdeeds, its wants and woes. There is really no need of letting the psychological combustibles catch fire and burn themselves or others up. Convert them, and they will become changed in their moral and mental fibre. Society cannot afford to have on hand a large supply of dangerous characters. The area of possible incendiarism must be reduced, and can be reduced only by means of motives and forces that are in the last analysis redemptive. A successful sociology is really a soteriology.

SOME UNPARDONABLE PULPIT SINS

ONE of these unforgivable offenses is dullness. We live in an age of literary terseness and vivacity; in a time when a message needs to be spoken in such style as to attract attention, awaken interest, and catch the eye of busy and preoccupied people; secular writers, in the daily papers especially, cultivate the art of straightforward and persuasive writing, in which no word is wasted in introduction or repetitions, in which there is a distinct theme and unmistakable aim. They know that they must capture their readers in the very first sentence or else very speedily find their occupation gone. Can the pulpit afford to ignore these obvious tastes and tendencies of the hour? Has it not an important lesson to learn from the study of the prevailing temperament of the age in this respect? Can any preacher afford to be tame, inert, and uninteresting in his pulpit utterances? If he is chronically dull in his sermons, can there be found any excuse, any pardon, for his dullness?

In seeking to escape from being reckoned unattractive and lifeless some preachers commit an offense equally atrocious—they tax their inventive powers to find extravagant things to say whereby they may catch and hold public attention. They pose as phrase-makers; they use the arts of the rhetorical trickster; they may even play the clown, and turn the pulpit into a place for jesting and spectacular performances. In one word, they use claptrap methods to avoid being reckoned utterers of mere commonplace speech. What extenuation can be urged for this perversion of ministerial opportunity? Who can forgive the man who, either mistakenly or as a pulpit demagogue, caters to the mere curiosity, to the ignorance, to the whims and the caprices, of the crowd?

Another unpardonable offense is ignorance of the Bible. The minister by his occupancy of his place assumes the

function of a public instructor. He is the recognized teacher of the community in the truths of theology, morality, law, religion, and character-building—the acknowledged expounder of the Scriptures. He may be ignorant of many other branches, but he must know the Bible or discredit his profession. The books of Scripture, their structure and contents, their history, biography, and doctrine, their vital truths, their underlying life—all this he must know, or else by discerning minds be recognized either as an ignoramus or a charlatan.

We hesitate to exhort our ministerial brethren in this regard, yet we venture to urge at least the younger generation to consider with fresh attention the claims of the Bible as the text-book which they are bound to know and teach. The preacher who deals with that Book as a mere repository of texts for sermons has hardly begun to study it. We have a new Bible today—newly translated, newly paragraphed and printed, newly expounded, and surrounded with modern appliances and helps for its study such as represent the accumulated research and discovery of the centuries. No other generation ever possessed such an amazing array of literature throwing light upon the Scriptures and illumining it from every standpoint as that which is put within our reach today. The minister, therefore, who lives in this age, unconscious of these advantages, blind to the facilities for Bible study which the age crowds upon him, and neglectful of the very Book which he professes to teach to others—what shall be said of him? With what sort of an excuse on his lips will he dare to come to the judgment bar of his Lord?

Furthermore, the lack of moral earnestness, of an evangelistic spirit, in the pulpit must be considered an unpardonable offense. A man may at times be forgiven for ungrammatical speech, for rhetorical defects, for logical weakness, for awkwardness, and for social blunders, provided he is a genuinely earnest man, in touch with God, anxious to save men, alert to discern and use his daily opportunities to bring sinners to Christ and to comfort and edify believers. But if he be lacking in this primary and fundamental quality of evangelistic earnestness, no other attainments or qualities with which he may be credited can make up for the lack. He is but as sounding brass and as a tinkling cymbal. The prophetic element is gone out of his life; he no longer speaks as a man with a message; his effectiveness is at an end, and it would be better for him to retire at once from the pulpit than to continue in it shorn of all spiritual power.

We do not forget, as we write, the fact that there are certain men who excel as evangelists; they have the knack and the tact, and they easily acquire effective methods whereby they secure conversions. We are not oblivious to the truth that not all pastors may become skilled revivalists, but we urge with all earnestness our conviction that every pastor, in order to succeed, must possess an evangelistic spirit. He must constantly apprehend the worth of souls; he must seek to win them; he must throw into his ordinary services the spirit of evangelism. His voice must warn men of their peril, portray their

guilt, and woo them to consider their ways. If he be lacking here, his defect is a fatal one. With heart-searching, with humiliation, with penitence, with utmost earnestness, let him turn to God in quest of this primary qualification of a successful ministry — the spirit of an evangelist.

May we not sum up what we have suggested in the form of a Litany for the preacher: "From dullness and inertness of speech; from extravagance of utterance; from ignorance of and indifference to the worth of the divine Word; and from the loss of an evangelistic spirit — Good Lord, deliver us! Amen."

"The Drillmaster of Methodism"

"Every army wheels to victory or defeat around the drill sergeant." — Bishop Fowler.

REV. CHARLES L. GOODELL, D. D., the versatile and successful pastor of Hanson Place Church, Brooklyn, does well to use this striking and expressive utterance as a motto for his recent book, "The Drillmaster of Methodism" (Eaton & Mains: New York. Price, \$1.25). The class-leader is the drillmaster. The author tells how he may be made more efficient in developing the spiritual resources of the Methodist army. He must have a positive personality, solid Christian character, intelligence, a warm heart, and, above all, common sense. "If he lacks education, the schools are open and he may get it; if he lacks spiritual wisdom, God gives liberally and willingly; but if he lacks common sense, he cannot get it in the schools nor even at the mourner's bench. Let no man be appointed as leader no matter what his attainments may be unless he has common sense." Then, as if realizing that he has merely described an ideal, the author says: "Geniuses are rare, or else they have a habit of shirking. Common people with uncommon purposes and devotion are the ones who appear at roll-call with their 'Here am I, send me.'" He believes that even commonplace folks can be developed into creditable leaders if God is allowed to have a hand in the making. This is encouraging, for most of the material at the disposal of pastors is of this character. Hear him on the nature of the class: "Methodists need to know that any one method is not the class meeting. Change methods as much as changing times and customs make necessary, but the need for the class-meeting idea is a fundamental need of the soul. Sin and sorrow and death do not change with ages or climes, and anything which gives men victory over these is not antiquated."

He realizes keenly that "the plague that besets the class-meeting is not hypocrisy, but dullness." Anything, if not irreverent, is, in his estimation, better than stagnation. "There is a decorum which is fitting and of great spiritual help, but the value of a leader's talk in class is not determined by its soporific effect. Encourage naturalness by precept and example. Be free in the expression of feeling. A laugh may be quite as religious as a groan. Discourage that solemn, whining tone which so many good people affect in the class-room. Ask them a question in the midst of their testimony, and thus assist to break up the monotony of their tone and thought."

Considerable attention is given to the importance of the pastoral oversight to be exercised by the "drillmaster" in looking after the members of his class. His duties do not end with the close of the weekly meeting. Some of his best work can be done in private heart-to-heart talks. This is a very important feature, and the pastor who trains his leaders to do this kind of

work greatly multiplies the usefulness of the pastoral function which has so much to do with the upbuilding of a church.

There is much in the book that will inform and inspire the leaders who desire to increase their usefulness. The chapters on the leader's preparation, methods, plans and topics, how to fill a class, absent members, testimony *vs.* rhetoric, some mistakes of class leaders, young men and the class, great class leaders of the past and present, and the course of reading for class-leaders, are especially noteworthy. They contain a very valuable quality in that they show how the ideals of the author can be realized. Pastors are urged to give the class-meeting the place of importance it deserves and to carefully choose and train leaders and direct them in their operations.

We are in accord with the general ideas advanced by Dr. Goodell, who evidently writes from abundant experience. He puts the true nature and mission of the leader and the great possibilities of the office in a strong light, the chief value of which is that his presentation of the subject will do much to win the allegiance of a large and growing class of intelligent Christian people who are not in sympathy with the class-meeting as it is now generally managed. We bespeak for the book a wide and sympathetic reading.

New Problems of Locomotion

IT might tend to impress the public more deeply with the dangers attending the use of automobiles if those conveyances were called "steam carriages," for that is what they really are. Steam has always been recognized as a useful but a dangerous agent. The "auto" craze, like any other popular fad, needs to be regulated and adjusted to other public interests and pursuits. There are certain risks that are inherent in any locomotion by automobiles, and there are other dangers that are superinduced by inexperienced or reckless use of the machines. If autos are to proceed at very high rates of speed, they should have their own tracks to run upon. Just because a railway train can run at the rate of fifty miles an hour, for the reason that its wheels are guided by steel rails, it does not follow that an automobile can safely travel at a like rate of speed without rails on a road that may anywhere develop suddenly an inequality of surface or unrecognized curvature. High speeds require prepared roadbeds. All undue risking of life and limb whisking or whirling about country at excessive speeds on ordinary roads is a sin, and should be made a civil offense. Pedestrians and others have rights on the roadways. As a matter of fact, in many parts of the country nowadays people are afraid to use their own horses. It sometimes seems as though the really attractive amusements of the age were being monopolized more and more by the very rich. Poor men and people of moderate means ought to have their chance, too. This whole problem of modern locomotion is one to which our legislators and jurists would do well to give an increased share of their intelligent attention.

Diffusion of Influence

THE New York *Tribune*, which published, Oct. 30, excellent likenesses of all the Methodist Episcopal Bishops, accompanied with a carefully written article dealing with their work, calls attention to the admirable care with which the records of Methodism are kept, pointing out that they are kept in such shape that when a transfer of supervision from one Bishop to another occurs, "every item of business and every man involved will receive due

and careful attention." Yes, Methodism is methodical. The *Tribune* adds that in the course of a decade one Bishop, by changing from Conference to Conference, will deal with a large number of preachers and of church officials, "many of whom he will meet only once in his life." This also is true. But some men need to be met only once in a life. To have a ten minutes' interview with some men is to feel ever after an inspiration for better things. Many a Methodist Bishop has been a man of this magnetic and masterful type. It is safe to say that no man of any moral sensibility in the first century who stumbled anywhere upon Paul of Tarsus ever thereafter forgot that experience, though all he may have had was a handshake or a look from the great apostle. The same may be said in a lesser degree of a Luther, a Wesley, or a Whitefield. All this is to say that diffusion of influence is not necessarily loss of influence. It is indeed exhausting to give all one's personality to all with whom one meets, in turn, whether as bishop or as a plain citizen, but it is blessed so to do. Such spending of the soul is the price paid for moral greatness.

The Highest Ideal

WE have once before gratefully noted the fact that the *Springfield Republican* avowedly adopts the principles and ideas of Jesus Christ as fundamental and obligatory, and as the standard upon which that paper is managed. The same noteworthy fact is enunciated in this explicit paragraph in a recent editorial: "The ideas that Jesus proclaimed and emphasized are the ideas which rest at the base of such a government as ours, and gave rise to the tremendous assertions of the Declaration of Independence — assertions of principles radical and revolutionary in this day as well as then, for they are subversive of injustice, however entrenched, in a king or a trust, and insistent on the Golden Rule in all conditions." It goes without saying that any daily paper brave enough to raise such a standard will fly in the face of many of the political, financial and social ideas and practices which prevail.

PERSONALS

— Prof. F. D. Blakeslee, of Cazenovia Seminary, spent a recent Sabbath at Clifton Springs, preaching most acceptably to the people.

— Rev. J. F. Haley has been transferred from the East Maine Conference to the Maine, and stationed at Pine Street Church, Portland.

— The announcement is received of the death of Rev. A. C. Rose, of Round Lake, which occurred Monday, Oct. 20, at Marshall Sanitarium, at the age of 79 years.

— Rev. Dr. Henry G. Jackson, after eleven consecutive years in the presiding eldership in Chicago, becomes pastor of the Ravenswood Church by request of that people.

— Dr. J. M. Avann, formerly of the New Hampshire Conference, late presiding elder of Toledo (O.) District, has been appointed to the pastorate of William Street Church, Delaware, O.

— Rev. Dr. E. W. S. Hammond did not take an appointment at the recent session of the Tennessee Conference, but is to devote his entire time to the Braden School of Theology, of which he is dean.

— Rev. Dr. J. W. Magruder, of Ohio Wesleyan University, called at this office last week on his way to Portland, Me., to as-

— The pastorate of Chestnut St. Church, made vacant by the transfer of Rev. Luther Freeman to First Church, Chattanooga.

— Rev. Dr. J. W. Lindsay attended the Mohonk Indian Conference, just held.

— A very fine portrait of Chancellor J. R. Day of Syracuse University is given as the frontispiece of the *Schoolmaster* for September.

— Rev. Dr. M. M. Parkhurst, an anti-candidate, is running for Congress against George Edmund Foss in the 10th Illinois District on the expressive slogan, "No Saloons under the Flag."

— The *Canadian Epworth Era* of Nov. 18 presents the saintly face of the late Rev. Dr. William McDonald as that of Prof. Elisha Gray, in a notice of the latter's volume on "Nature's Miracles." This is one of those exasperating mistakes which will sometimes occur in the best-regulated newspaper offices.

— The anniversaries of the ordination and rectorship of Rev. Dr. Morgan Dix, of Trinity parish, were celebrated in St. Paul's Chapel on Sunday. Dr. Dix was ordained fifty years ago, and for forty years has been rector of Trinity. Such lengthy pastorates are becoming phenomenally rare.

— Bishop Merrill has made the following appointments in the New England Southern Conference, to take effect Nov. 1: Fall River, First Church, Thomas Tyrie; Attleboro, J. O. Randall; Providence, Broadway, F. W. Coleman; East Greenwich, C. H. Taylor; Cotuit, G. G. Scrivener; New Bedford, Howard Church, C. E. De La Mater.

— The daily *Eastern Argus* of Oct. 30 says: "Rev. John Collins, who will be remembered by very many Portland people, especially by members of the Methodist Episcopal Church, has decided, and very properly, to return to Portland and to make this city his abiding place until, perhaps without realizing the change, he will pass from Portland to Paradise."

— President Roosevelt will make a trip through a part of the South next month if official business will permit his absence from Washington at that time. The trip will be made about the middle of the month, the primary object of it being to enable the President to attend the reception to be given by the citizens of Memphis to Luke E. Wright, Vice Governor of the Philippines.

— John Carroll Lathrop and John Quimby and his wife were indicted last week by the grand jury of Westchester County, N. Y., the charge being manslaughter in the second degree. Mr. and Mrs. Quimby are the parents of Ethel Quimby, a child who died recently of diphtheria, after the dismissal of a physician and the substitution of Mr. Lathrop, who is a reader of one of the Christian Science churches in New York.

— Mr. Samuel E. Howe writes from New York city under date of Oct. 30: "Last Sabbath was my 80th birthday, and I celebrated it by attending the 136th anniversary of Old John Street Methodist Episcopal Church, of which my father was 'preacher in charge' in 1817 and 1818. I have joined Grace Church, Dr. L. A. Banks, pastor. Of course I miss the society of the dear friends at Tremont Street—it nearly broke my heart to sever the connection; but so the will of the blessed Lord seemed to be. My health is remarkably good for one of my age."

— Before a joint assembly of the Legislature an oil painting of Rear Admiral Charles E. Clark, U. S. N., was unveiled at the State House, Montpelier, Vt., Oct. 29. Ex-Gov. W. W. Stickney made the presentation to the State, and Governor McCul-

lough responded. Rear Admiral Clark, who, with Mrs. Clark, was present, held an informal reception in the executive chamber after the exercises. The painting is by Frank W. Vinton, of Boston.

— Frederic D. Fuller, formerly of Topeka, Kan., and a member of the General Board of Control of the Epworth League, has moved to Newton and united with the church in that city. Mr. Fuller began the practice of law in Boston about fifteen years ago, and removed to the West shortly after. He was secretary of the committee on program for the International Epworth League Convention at Indianapolis and San Francisco. He has located his law office at Rooms 304 and 305, 23 Court St., in this city.

BRIEFLETS

Have an aim. It is even more foolish to live at random than to shoot at random.

The *Michigan Christian Advocate* of last week, in a disheartening editorial concerning the ebbing tide of temperance reform throughout the country, closes with this despairing note: "At present sentiment is divided. No organization or agency has yet been discovered which commands the sympathy and support of the solid body even of temperance people. Some are of one mind and some of another, but all are helpless because divided into warring factions. While temperance people are wrangling over methods, the liquor power is expanding and strengthening its hold."

Never, under any circumstances, destroy church records or permit them to be lost. This caution applies to Sunday-school records, Epworth Leagues, Ladies' Circles, and Missionary Societies, as well as to the proceedings of quarterly conferences, boards of trustees, and to the church register. These records are of historic interest, and often of value in proving titles to church property. When new registers are made, the old is of importance to correct possible errors in copying, and will often aid in mortuary notices.

Nothing need be added to the important and urgent appeal from the president and secretary of the "Twentieth Century Thank Offering," which appears on page 1437.

The Epworth League Congress, which is to be held at People's Temple, Nov. 19 and 20, promises to be one of the most interesting and inspiring mass meetings ever held in this city. While it meets under the auspices of the Epworth League, its scope and breadth are such that it should appeal to the ministers and laity throughout all New England. No one who can attend can afford to miss the remarkable addresses that will be delivered by Bishops Moore and Hartzell, Drs. Stuntz and Smyth, and many others. The Congress will be another Cleveland convention brought to our doors. Let everybody plan to come!

It is worthy of mention that "reform school" boys in the late war in South Africa—lads who had everything against them in early boyhood and who had graduated from the discipline of the reformatory into the sterner discipline of the army—carried off as prizes three Victoria crosses, ten distinguished service medals, two promotions to commissioned rank (a remarkable occurrence in England), and four complimentary "mentions" in dispatches. It is one of the crimes of modern civilization that it so soon despairs of the reformation of its

erring members. Young offenders especially should be regarded with hope. Give him the right environment, and the boy who today is haled before the juvenile court may in a few years be winning a "V. C.," or, if an American, a Congressional medal.

The magnificent sum of \$477,536 is announced as the grand total for the year, at the General Executive meeting of the Woman's Foreign Missionary Society, in session at Minneapolis. This is an advance over the last year of \$50,740. A full report of the meeting will appear next week.

U. S. Senator Burton of Kansas was recently charged in the public press with making a severe criticism upon the missionaries in Hawaii. In a letter written to a friend in Boston last week, Senator Burton, referring to the matter, said: "Permit me to say that the dispatch is a 'fake' manufactured out of whole cloth. I have never charged that the Boston missionaries swindled the Hawaiians. The same dispatch also states that I used severe language in talking about the Cubans, saying that they were treacherous, deceitful, etc. I have never been in Cuba and I have never used any harsh language about the Cubans. In common with all Americans I have the most friendly feeling for them." This is a striking illustration of the work of yellow journalism. It is always better to wait for confirmation of such improbable reports.

Every man's final destination depends upon the helm which he obeys in this world. It is upon the sea of time that eternal courses are shaped.

Our good friend, Dr. Frank P. Parkin, of Philadelphia, recently told a number of brother ministers the story of a poor clerical brother who had been able to add the sum of fifteen dollars to his bank account by accomplishing a little extra work for which he received a check to that amount. When he presented the check for payment at the bank he was reminded by the cashier that it was necessary for him to endorse it. Taking the valuable piece of paper the brother wrote: "I heartily endorse this check!" Most ministers all the while are doing a good deal of gratuitous endorsement of all sorts of applications—sometimes indeed thoughtlessly, and with unfortunate consequences to themselves or to others—and when now and then some good thing comes their way, which with a pleased taciturnousness they "heartily endorse," no one feels disposed to grudge them the gratification so derived.

At the launching last month of the gunboat "Roubin," in Japan, a daughter of the American admiral broke "the usual" (*sic*) bottle of champagne over the vessel's bow, which was a distinctively heathenish, though American, practice. At the same time a paper cage at the bow was cut open, and a number of white doves were liberated, while the air was filled with paper blossoms scattered by the birds in their flight, which was a distinctively civilized, though Japanese, practice. Intelligent critics can take their choice of these two procedures.

Apropos to the above a good many people—and we are of that number—think that it is unseemly to break a bottle of wine over a vessel's bows when it is launched. Yet we are not sure but that if all the bottles of wine in America could be lawfully smashed over a ship's bow, it might be worth while for the temperance societies of the United States to club together to build a vessel especially for that philanthropic

purpose — indeed, it might pay the general government to construct such a craft at the expense of the tax-payers. "It in that way the drink-bill of America, now so enormous, were saved, the cost of the biggest steamship so constructed would be insignificant in comparison."

Unless one can accept mortifications gracefully and profitably, he is little likely to make anything of a success of life. Mortifications are inevitable, because we are all fallible and all make mistakes. If we refuse to accept in good spirit the results of our own fallibility, and try to make the best of them, we are not only weak, but contemptible.

God often takes our most colossal mistakes and makes them the buttresses of His plans.

A person who is not a member of any church said to us the other day: "It seems to me that what you church people need is more consecrated gumption." Brethren, there was a nail struck squarely on the head. We do need in religion more of that practical common-sense which is such a marked characteristic of business and professional life today. And why cannot gumption be made even more effective by consecration?

Perfection is a relative matter. It is a question of capacity as well as of conduct. The query inevitably comes regarding any "perfect" creature in God's universe. On what scale is he perfect? If we would be severely logical we would say that there is and can be but one perfectly perfect being, that is the highest, God. Sinlessness does not exhaust the content of the notion of perfection. The need is to phrase the idea of perfection in more positive terms. Perfection has been too much represented negatively by the minus sign. Perfection is a power. It is goodness carried to the nth degree. The scale of ascent is most broad and high, as indicated by the exhortation: "Be ye therefore perfect, even as your Father in heaven is perfect."

It is not good for any worker that his hands should be glued to his task. That is the tendency and danger, however, of modern industrial life — the danger of a mechanical slavery, a listless servility, an utter surrender of the spiritual man to the material thing. The worker ought always to feel that he has a measure of freedom from his task, and is essentially superior to it. He should be able to take his hands and his mind off it when he wills. Otherwise he is no more than an industrial slave.

A bright little Chicago boy was kneeling one night to say his prayers. "O Lord," he prayed, "make me a good little boy! I asked you the other day to do it and you didn't!" That small man had great expectations. He expected the Lord to work a miracle to make him thoroughly good in a twinkling. But God does not make people perfect in a day. There are some persons who think that He has done so in their case, but in such instances their neighbors do not agree with them. On the other hand, no sincere prayer for goodness ever goes without some answer. When little boys or big boys pray to the Lord to make them good they always rise from their knees better than when they knelt down. Prayer invariably imparts a fresh impulse toward perfection.

The Supreme Court of Iowa rendered last week two very important decisions on the question of the C. O. D. liquor sales by express companies, reversing two trial court

decisions. The holding of the court prevents express companies from handling liquor C. O. D. and makes such goods contraband and liable to seizure if found in the possession of the companies. The court holds that the privileges of original packages or of the freedom of interstate commerce do not apply to a business of this character.

Books do for the general stock of human ideas what bees do for diffuse juices of flowers — condense them, convert them into the richer honey of compacted thought.

Perhaps aspiring contributors to the public press will find comfort and instruction in the statements of Henry M. Alden in the Editor's Study of *Harper's* for November, in which he refers to the contributions sent to that magazine. He states that four out of five are rejected; that about fifty manuscripts a day are received, and perhaps once a year the first offering of a writer is accepted. We commend these facts to any of our readers who are inclined to misjudge editors when they return manuscripts.

Presiding Bishops New England Conferences

[By Telegraph.]

New England,	Brookline,	Andrews
N. E. Southern,	Brockton,	Fowler
New Hampshire,	Woodsville,	Warren
Vermont,		Warren
Maine,	Bridgton,	Andrews
East Maine,	Newport,	Andrews
Eastern Swedish,		FitzGerald

[Plan in full next week, with dates and places.]

President Eliot Misrepresented

THE following sensational head-lines, which preface the Boston *Herald's* report of President Eliot's address before the Boston Methodist Preachers' Meeting on Monday, have no justification in fact, and are thoroughly misleading:

DR. ELIOT SPEAKS UP Gives Methodist Clergy a Good Talking To Emotional Religion Not a Good Thing, He Says

Sunday School System He Considers All Wrong

There was not the slightest warrant for giving the impression that President Eliot either criticised the Methodist Episcopal Church, its Sunday-schools, or its ministry, or that he reflected in any way upon them. Neither did he utter an ungracious or unfriendly word concerning "emotional religion," as applied only to Methodists. Here is the Boston *Herald's* report of what he said on that point:

"The emotional side is developed, perhaps, largely in the Methodist Church. Is that wholesome for getting labor out of individuals? I find it does me no good to get my emotions stirred up, unless I can do something about it all. The church has made great efforts to get means to apply in our young people the force of this emotion, but has it been successful? This seems a desirable thing to study. Jesus was trying to bring out that issue, and how many times He said, 'Go, thou, and do likewise.' This is what all churches should do: give the young people power to act."

Upon this point President Eliot's contention was that all churches do excite the emotional nature overmuch without also demanding, as the primal purpose in all church life, that it fruit in nobler living and

higher ministries. The reference to the Methodist Church was wholly incidental. The entire address was given in the frankest and most genial and fraternal spirit, and there was no reason either for the Boston *Herald's* exploitation or for this editorial squib, which appeared in a later issue: "Now President Eliot has been shaking up the Methodist brethren for what he calls their excessive emotional methods. Whose turn next?" It is unworthy a great daily paper like the Boston *Herald* to so misrepresent President Eliot and the Methodist Episcopal Church.

Thanksgiving Proclamation

PRESIDENT ROOSEVELT designates Thursday, November 27, as a day of Thanksgiving. The proclamation is as follows:

According to the yearly custom of our people it falls upon the President at this season to appoint a day of festival and thanksgiving to God.

Over a century and a quarter has passed since this country took its place among the nations of the earth; and during that time we have had on the whole more to be thankful for



PRESIDENT ROOSEVELT SIGNING THE
THANKSGIVING PROCLAMATION

than has fallen to the lot of any other people. Generation after generation has grown to manhood and passed away. Each has had to bear its peculiar burdens, each to face its special crises, and each has known years of grim trial, when the country was menaced by malice, domestic or foreign levy, when the hand of the Lord was heavy upon it in drouth or flood or pestilence, when in bodily distress and anguish of soul it paid the penalty of folly and a froward heart. Nevertheless, decade by decade, we have struggled onward and upward; we now abundantly enjoy material well-being, and under the favor of the Most High we are striving earnestly to achieve moral and spiritual uplifting.

The year that has just closed has been one of peace and of overflowing plenty. Rarely has any people enjoyed greater prosperity than we are now enjoying. For this we render heartfelt and solemn thanks to the Giver of good, and we seek to praise Him, not by words only, but by deeds, by the way in which we do our duty to ourselves and to our fellow-men.

Now therefore I, Theodore Roosevelt, President of the United States, do hereby designate, as a day of general thanksgiving, Thursday, the 27th of the coming November, and do recommend that throughout the land the people cease from the ordinary occupations, and in their several homes and places of worship render thanks unto Almighty God for the manifold blessings of the past year.

In witness whereof I have hereunto set my hand and caused the seal of the United States to be affixed. Done at the city of Washington, this 29th day of October, in the year of our Lord 1902 and of the Independence of the United States the 127th.

THEODORE ROOSEVELT.
By the President.
JOHN HAY, Secretary of State.

WHAT PASTORS ARE DOING

A LARGE number of replies have been received in response to the following inquiries addressed to representative pastors:

Deeply impressed with the meagre results which appear in our evangelical churches generally in the way of conversions and accession, and confident that good would accrue if representatives from the ministry of different denominations should "reason together" in our columns, "exhorting one another," we invite you to contribute not more than two hundred words in response to the following inquiries:

1. What are your plans for the coming fall and winter?
2. Do you contemplate holding special evangelistic services? If so, in what way? And shall you employ an evangelist?
3. What phases of Biblical truth should, in your judgment, be particularly emphasized in preaching?
4. What seems to you most important to be done?

Fraternally yours,
CHARLES PARKHURST.

On account of the importance of the subject, and the many responses received, they are appearing in two sections, one in the last issue and one in this.

Section II

Rev. R. S. MacArthur, D. D.

Calvary Baptist Church, New York.

1. I have no new plans for the coming autumn and winter. We have a service of some sort every night in the week and every week in the year in some part of my parish. I cannot hold special services without omitting some service which we now hold. It has not, therefore, been my rule to hold what are technically known as revival services. Sometimes, however, during what is known as Holy Week, I have a service every evening in the Home Chapel, while I keep up the services in the branch chapels on the same evenings. We shall, therefore, keep right on this autumn and winter endeavoring to make every ordinary service in some sense an extraordinary service. We throw the net and try to gather the fish in the after-meetings on Sunday evenings. Then, during the Lenten season, we have Saturday afternoon catechetical services with special reference to boys and girls; we have found such services to be very fruitful.

2. The statement now made partly answers the second question. I may possibly have Rev. Henry Varley for a service or two while he is on his way back to England, but during the thirty-two and a half years of my pastorate it has not been my custom to employ a professional evangelist. I am not opposing the employment of such workers when I make this statement. Indeed, I am now chairman of a committee to endeavor to organize a corps of such workers under the auspices of the Baptist denomination. In my own immediate work, however, we have constantly so much of the evangelistic spirit, and employ evangelistic methods to such a degree, that I have not seemed to need the services of an evangelist.

3. During the Lenten season especially I have been accustomed to preach a series of sermons on Sunday evenings with such titles as, "Under the Cross,"

"Around the Cross," "Near the Cross," or the "Seven Sayings on the Cross." I have striven, even when I have preached on current events, to lead the thought up to Christ as the Ruler of the world and the Saviour of men. On a recent Sunday night, for example, I preached on "Religious Liberty and Roumanian Persecutions." Large numbers of Hebrews were in the audience. I closed the sermon with as earnest an appeal as I knew how to make, urging the claims of Christ as the author of civil and religious liberty, and especially His claim upon the love and loyalty of men as the atoning Saviour. I simply mention this to illustrate my method, even when preaching on secular themes — as some persons would describe some of my topics.

4. The great thing is to lead the church to renewed consecration to Christ and to the salvation of men. More and more ought we to emphasize the importance of individual work for individuals. Recent books and articles on this subject give it great, but not undue, importance. When all the members of even one church are at work on these personal lines, any city may be shaken with the power of the Gospel. I attach great importance, also, to the conversion of the young, and I believe that this effort is to be our hope in large measure for the future. Perhaps the old-fashioned revivals are over for a time at least, but so long as we can reach the young and bring them into the kingdom, the work of the Lord will go on with increasing power and blessing.

Rev. George W. King, D. D.

Trinity Methodist Episcopal Church, Worcester.

1. Our committee on revival work has not yet arranged for the work of the fall and winter, but I think we will go through November, four nights a week besides Sunday, in special services. Will probably begin with an all-day service of fasting, prayer, and rejoicing.

2. We believe in a revival in every church in the world conducted by the pastor of the church, with the co-operation of the people of the church.

3. Serial sermons are good if given an evangelistic turn. Last year the writer preached nine on "Denominationalism," and had penitents at the altar throughout. A whole Gospel cannot be overlooked. Heaven and hell are vital and vitalizing truths. Positive preaching against the sins and follies of youth, in the spirit of Christ and with great love for the youth, will bring conviction, repentance and conversion. We can have no conversions without pungent conviction for sin, and this can come only through the faithful and loving preaching of the "exceeding" sinfulness of sin. When simultaneously throughout our land there is such preaching there will be a widespread revival of religion — not before. Oh, that it may soon come!

4. Besides the above, pastors and people must learn to win souls. How few in our church, for instance, seem to know how to conduct an altar service! Great persistence in this part of the work will bring success; nothing less will. This must be accompanied with prayer, solicitude for the unsaved, and the presence of the Holy Ghost.

Rev. Albert H. Plumb, D. D.

Walnut Ave. Congregational Church, Roxbury.

The Walnut Avenue Congregational Church thoroughly believes in the value of evangelistic effort. Last season it engaged in union meetings under the lead of Mr. S. M. Sayford, with excellent results. At present it is pressing its regular instrumentalities.

One "phase of Biblical truth which should be particularly emphasized in preaching now," in opposition to the current liberal teaching that sin is a mere mark of immaturity, which all will at length outgrow, is the Biblical idea of sin as an act of personal defiance of the Almighty, the rebellion of the creature against the Creator, a selfish determination to be governed by its own will and not by the will of God — a condition which involves all men in a just and eternal separation from God's favor, unless, now in this life, they are born anew by the supernatural interposition of the Holy Spirit, given, with the pardon of sin, solely through the mediation of God's infinite Son, bearing our sins in His own body on the tree.

Further, it is the Incarnation and the Atonement — the fact that He who made man became Himself man and tasted death for every man — which alone furnish the most powerful and the only efficacious motives to lead men on a large scale to regard the sacredness of the rights of each individual man as God's child, thus bringing in true social reform.

Hence one of "the most important things to be done" is to show the cheap and shallow nature of the popular cry against creed and dogma, since creed governs conduct and all religious life is responsiveness to the appeal of religious truth; and the clearer and stronger the appeal, the more hope of a better life.

Another of "the most important things to be done" is to counteract the influence of certain professors and preachers, whose finical objections, captious criticisms, and baseless theories in respect to the Holy Scriptures, are undermining religious faith and enfeebling the spiritual life by arrogating to themselves such a supersensitive subjective capacity for picking the Bible to pieces, as enables them to dispute the authority of our Lord himself on questions of fact. Teach all students of the Bible that it is safe to copy the reverence of Christ for the Old Testament as the Word of God, the Scripture whose authority cannot be broken.

Rev. George C. Wilding, D. D.

St. James Methodist Episcopal Church, Elizabeth, N. J.

1. Not fully laid. We are to have a week's special services beginning Oct. 5. It is our autumnal rally and twenty-fifth anniversary. Five of our former pastors are to preach, one each evening of the week.

2. These services mentioned will be somewhat evangelistic in character. If we strike oil, we'll push things. It is scarcely likely that we shall employ an evangelist.

3. The sinful condition of the wicked; God's displeasure with the impenitent; the peril of the unsaved; the atonement of Jesus; the mercy of God; the power and work of the Holy Spirit; the joy of

the ransomed; the necessity of decision.

4. On the part of the ministry faithful and close gospel preaching, and honest, painstaking pastoral work, both saturated with fervent prayer. On the part of the laity co-operation with the pastor in his work, and prayer for his success, and a faithful, persistent effort to reach unsaved people and bring them to Christ. This to be accomplished by a close canvass of the field of the church.

Rev. Henry H. Kelsey

Fourth Congregational Church, Hartford, Conn.

1. To strengthen and build up every part of our church work and point everything toward soul-winning. Sunday evening service evangelistic.

2. None, except the regular one Sunday evenings, and a rescue meeting for men every Tuesday evening. Small, but has been effective for ten years.

3. The necessity of the new birth, what it is, and the Gospel message regarding its possibility and method.

4. To get men, in the church and outside, to see the need of the Gospel, and to know what it is. Then meanwhile let every one who has named the name of Christ live the Christian life, everywhere and in all the relations of life.

Rev. Willis P. Odell, D. D.

Calvary Methodist Episcopal Church, New York City.

1. It has been my custom for many years to make the Sunday evening service as intensely evangelistic as possible. That is the preacher's opportunity for Gospel fishing. If he cast the net persistently, he is bound to catch something. I expect to pursue my usual plan and seek to persuade men to commit themselves openly to a religious life in the presence of the whole congregation as often as I get a chance.

2. In January I shall probably do as in former years — hold meetings on week evenings of the month. I shall not employ a professional evangelist. This church has two pastors. We share the extra work of revival services.

3. The truth most needing emphasis today is the sinfulness of sin. The average person does not feel the want of salvation because he does not think he has done much wrong. Men will not repent until they recognize the character of their deeds.

4. Following a faithful proclamation of the law, the most important thing for the preacher to do is to appeal to the will. Every battery of argument and persuasion should be turned on this citadel. Christian training is essential to maturity, but life must come before culture. To get men to act at once, is the preacher's business. This calls for great self-mastery. One must keep steadily at it. Here most ministerial failures have their root. The weakness of the modern pulpit is the lack of courage. For fear of giving offense many refrain from pushing the battle to the gate.

Rev. Charles L. Goodell, D. D.

Hanson Place Methodist Episcopal Church, Brooklyn.

Instead of giving categorical answers to the several questions, I will use my two hundred words in an epitome: I have never passed a year in my ministry with-

out seeing at least one hundred professed conversions, often many times that number. I have always held a full month of special services, preaching nearly every night myself. I believe any minister who is able to pay the price can have a large ingathering; but the price is heavy in coin of body, heart and soul. The most important thing to be done is to gain by prayer the spirit of John Knox: "Give me Scotland, or I die." The next thing is to go in that spirit to the first unconverted man, woman or child that you may meet. No amount of services can equal in power a personal, face-to-face and heart-to-heart appeal. In looking over my records of the great revivals of the last five years at Hanson Place, I find that nearly one thousand had been seen personally by me before they presented themselves at the altar. My experience, therefore, warrants me in saying that next to personal consecration the most important thing in revival work is personal evangelism.

Rev. A. C. Dixon, D. D.

Ruggles St. Baptist Church, Boston.

1. "What are your plans for the coming fall and winter?" To pray and work and live better than ever, and induce every one else to do so as far as possible.

2. "Do you contemplate holding special evangelistic services?" Usually do. "If so, in what way?" Do not know yet. "And shall you employ an evangelist?" Doubtless. I certainly believe in the evangelist.

3. "What phases of Biblical truth should, in your judgment, be particularly emphasized in preaching?" Man a sinner, and Christ the Saviour.

4. "What seems to you most important to be done?" More and better praying; more and better preaching; more direct and more persistent work to win souls to Christ.

Rev. Liverus H. Dorchester

Newton Centre Methodist Episcopal Church.

Feeling with the editor the serious situation confronting the church in most communities, I shall eagerly look for the publication of answers to the inquiries. As for myself, being a believer in Christian strategy, of course I am reluctant to give a detailed report of winter plans. Definite plans, however, are in contemplation and in process of execution, which will enlist pastor and people week by week rather than an evangelist or conducting special meetings. Definite social and spiritual activities embracing persons of all ages are to be undertaken, but special emphasis will be placed upon work among young people — the religious training of boys and girls — a work to which I expect to give personal attention each week. No work appears to be more important than this, especially in a community of homes, and none, I believe, will be more prolific of the best results.

Direct evangelical preaching will be the usual thing on Sunday nights, seeking to arouse conscience, to produce conviction and conversion. Nothing in the way of preaching is so much needed as making real the calls of God. By fresh presentations of the old truths and by fresh inspirations from above, together with personal

work and the co-operation of the church members, we hope to persuade men and women to adopt the Christ-life.

Rev. Arthur Page Sharp

Park Ave. Methodist Episcopal Church, West Somerville.

1. My plans for the coming fall and winter have been made with special reference to reaching the non-churchgoing people of the community living within half to three-quarters of a mile of our church. They involve (1) a thorough street canvass by reliable persons, that we may know who may be considered as coming legitimately under our religious oversight, and what children may be gathered into the Sunday-school; (2) systematic visitation of these homes by capable and conscientious members of the church; (3) the distribution every Saturday of invitations to the services of the following Sunday, with the topics of the sermons and the musical program; and (4) personal work upon the part of the pastor and the "chosen few" among those who are not Christians who come to the services.

2. We expect to hold evangelistic services, but have not yet perfected the arrangements. Meantime we shall hold an after-service at the close of the regular Sunday night preaching service. We do not expect to employ a professional evangelist.

3. The phases of Biblical truth which, in my judgment, should be particularly emphasized, are (1) those which set forth Christ crucified as God's remedy for sin; and (2) those which show the absolute impossibility of escaping the consequences of neglecting to avail one's self of this God-given antidote.

4. The most important things for me in this parish are: (1) carefully to instruct and shepherd the young; and (2) to go out and compel the people to come in.

Rev. Charles A. Eaton, D. D.

Euclid Ave. Baptist Church, Cleveland.

1. "What are your plans for the coming fall and winter?" To increase life and lessen machinery.

2. "Do you contemplate holding special evangelistic services?" No. "And shall you employ an evangelist?" No. We make every service an evangelistic service.

3. "What phases of Biblical truth should, in your judgment, be particularly emphasized in preaching?" The kingdom of God, with all that it involves of the atonement, Lordship of Jesus, judgment, etc.

4. "What seems to you most important to be done?" To have the church and pastor do their own evangelizing by personal work and by the regular services, and by going to the factories and on the streets and preaching where people are.

— The growth of theology has not been a change in the essence of it, but an expansion of the human consciousness which enables us to take in the truth in ever-widening relations. The faith was once for all delivered to the saints, but the saints were very far from once for all understanding it. Theology as a science will grow as humanity grows, for science means knowledge. — *Christian Advocate* (Nashville).

THE SABBATH OF THE LORD

Between the tired days stretched behind,
The tired days stretched before,
Slips one dear day — since God is kind —
That holds His peace in store.

Across the fretful thoughts of strife,
The sordid thoughts of greed,
Shines brightly one sweet day of life —
His thought, who knows our need.

What breast could bear its heart of care,
Its stress of anguish keen,
Without the day of peace and prayer,
The thought of God, between?

— Mrs. George Archibald.

NEW YORK LETTER

"HOLLAND."

WITH an uncontrollable itch for novelty many preachers resort to all sorts of schemes for putting in their time. One of these that is almost unexplainable and rather indefensible is the local church paper. It will have a run for a few years, and then will die out almost utterly. Then after a blessed season of innocuous desuetude it will break out again in epidemic form and try the patience of thousands of noble souls in hundreds of pestered churches. The only comfort we can have in these trying seasons is the sweet hope that it will, like all forms of epidemic, soon pass away. But little can be accomplished by the local church monthly or quarterly, however bright it may be. If it be small and issued not oftener than monthly, it can contain but little church news. If it be at all pretentious in size and ability, it must in some measure supplant the regular church weeklies in some of the homes of the humbler people. And this is always unfortunate. These people lose a great deal more than they get in return, and the church paper is weakened and cheapened for lack of proper support. Sadder than this, the pastor fritters away a lot of precious time that could be used to splendid advantage in other and more practical fields. We talk by the book; we have burned our own fingers; why should we not testify?

Now if we were at all inclined to repent of these candid sayings that have slipped off of the broad nib of this old stub pen, we should certainly do it as we glance over the clean, bright and attractive pages of the *Washington Square Herald*, issued semi-annually by the progressive church bearing that historic name in Gotham. Rev. Dr. John J. Reed, the eloquent and scholarly pastor, is the editor of this artistic magazine. The contributed articles are of a high order, the historical matter of real value, and the engravings are unusually fine. That group of Methodist editors is worthy of a neat setting. Bishop Fitzgerald and his friends at Ocean Grove look cosy and comfortable; and that view of our cultivated friend Barrett, editor of the *American Grocer*, makes one long to lie down by his side at the foot of that old chestnut tree on Mount Tabor and doze in the shade.

How swingy and breezy was the address of that Occidental fresh from the Orient, Bishop Moore, as he stood in the presence of our Preachers' Meeting a few Mondays back! What a refreshing absence of starch and ceremony is manifest in every movement of this breezy Bishop from the other side of the world! He has something to tell, and in true Western style he tells it till the bushes rustle. No wonder that he is greatly in demand at Conferences and conventions and all sorts of conventicles and assemblies; and he will be till he turns his sunny face China-ward. How

that heathen climate whitens the hairs of all our heroes!

* * *

That paper read on a recent Monday entitled, "The Religious Outlook," by Rev. Winfield C. Snodgrass, D. D., pastor of the First Methodist Church of Plainfield, N. J., was by no means an ordinary production. The tone was hopeful, optimistic and strongly confident — not simply that we were coming to better times for the church of Christ, but that these better times were here now; that there was little skepticism, and that the great mass of men were respectful and reverent in their attitude toward the Christian religion. The writer felt that the ministry should make a faithful effort to get men to confess Christ and unite with the church; that all men of prayer should be taught that their place was inside of the church and not outside of it. Dr. Snodgrass has an unusually extensive and elegant vocabulary, and thinks for himself. He rubbed savagely the smug millionaires who think that because of their vast wealth they are exempt from the ordinary requirements of New Testament morality. The paper received high commendation.

Dr. Buttz delivered a brief address of great force and beauty. How the brethren love to hear him!

* * *

Every little while things will persist in occurring that we did not count on. On this Monday morning, at the close of this wise and thoughtful paper, and after the address of that popular favorite, Dr. Buttz, there arose near us a modest and plain man, Rev. Joseph C. Thomas, the accommodating librarian of the Book Concern, and uttered an address that any man in the room might not be ashamed of. For breadth of vision and strength of faith and fervor of delivery it was difficult to excel. He lifted his brethren and carried them aloft with him with the greatest ease. There was a perfect thunder shower of "amens" as this ardent soul let the sunlight in on the pinnacles of his lofty vision and softly settled into his seat. Not often does a man make a speech like that.

* * *

On a recent Monday morning Rev. Wallace MacMullen preached a sermon before our meeting. Yes, I speak advisedly. It was indeed a sermon. There were no fussy and fizzing fireworks, no little side-play, no stagey tricks of the craft, no false tears in the voice — no, none of these. He settled down to a business gait inside of two minutes. It was simple, straightforward, honest preaching of the Gospel. He had a message from God, and he gave it to us like a man. What a choice and faultless diction, and what an exact and well-balanced selection of words, and what even and neat and strong sentences he constructs in that simple, artless and natural style of his! Toward the last things melt and flow out as it were springtime. But the smell of the flowers and the songs of the birds do not suffice to break up or lighten that immobile face. It was calm and passive from the beginning to the end of the sermon. Sometimes it is a relief to hear a man make a little break in pronunciation, or grammar, or rhetoric, or flush with slight embarrassment or confusion. Is it not possible to be too well poised? After all, at the last analysis, the preacher must be human who is to move human people.

* * *

Not many Mondays since, knowing that one of my friends was to address the Presbyterian Preachers' Association of Gotham, in the elegant new building adjacent to ours, I stepped in and took a modest back seat in a quiet corner to hear him. Some things I noted and may here jot down.

The room — on the eighth floor — was neat and attractive, but much smaller than ours. And the attendance matches the room — is much slighter than our own. One peculiar feature that took strong hold of me was this: The room is so seated that the preachers are in three sections. At the conclusion of the reading of the paper the chairman calls upon the men occupying one of the sections, one by one, by name, to give his opinion of the paper and to say his say; and each man, remaining seated, in an easy conversational way gives his view of the situation. It reminded me of the old-fashioned class-meeting of my boyhood, when Father Willis used to stand in front of me in that plain little village church, and in his harsh tones say: "Well, my boy, what have you got to say for yourself today?" My! how my heart used to jump up into my mouth! How I trembled from head to foot, and my poor little scared ideas went scampering for dear life to some safe hiding-place! It usually ended in my having but little to say for myself.

As a natural consequence, of course, the speech-making and debating idea does not cut the figure here that it does in our meeting; and yet perhaps it is easier and simpler than ours. One excellent feature of their meeting is that each quarter they print and issue a little card containing the subjects and speakers for that period. On the other side are the names and addresses of the officers of the association and the more important rules of the organization. I was just about to say how my friend did on the occasion that I heard him, but then one must not tell tales out of school.

* * *

Quite a surprise and shock to us all last week was the news of the exchange of Conferences and churches on the part of Rev. Wilbert P. Ferguson, D. D., of St. Luke's Church, Newark, N. J., and Rev. Clarence Wilson, of First Church, San Diego, Cal. The change was very suddenly made on account of the impaired health of Mrs. Ferguson. Dr. Ferguson has made quite a record in this "neck o' woods." His pastorate at Patchogue, N. Y., was a most successful one. Few men ever have such revivals as blessed his ministry in this pretty little Long Island town. He did quite a remarkable work as president of the Centenary Collegiate Institute at Hackensack, N. J. He has been pastor of St. Luke's Church for a little more than two years, and yet in that time he has lifted a debt of \$40,000 from off this superb church. We commend him to those good Methodists at the southern tip of the Golden State. Rev. Clarence Wilson is said to be a talented young man, yet of course we know but little about him.

* * *

Quite a general movement for autumnal revival services seems to be on among the churches of this region. In a few cases Conference evangelists are helping on in the good work. In most cases the pastor and the local church have joined hands in the effort to bring men to Christ. We hear of but few cases where the thoroughbred professional evangelist is being employed. Such extreme and sensational methods have been employed by many of those gentlemen that churches hesitate to put themselves into their hands. The trouble is, that when they walk in they have not the slightest idea where they will step out.

* * *

That letter from your Washington scribe is a document of weight and vigor. He certainly does make it warm for Brother Gilbert of the *Western*. The more I talk with the laymen of the church, the more clearly I am convinced that they are decidedly opposed to the removal of the time limit. I heard that debate at the 1900 Gen-

eral Conference, and I deliberately reached the conclusion that the time-limit brethren were simply out-talked. The college presidents and professors were too much for the ordinary pastors. If that General Conference had submitted to the Annual Conferences and lay electoral conferences three propositions — first, the three-year limit; second, the five-year limit; third, the removal of all limit — the vote would have shown what the church wanted. We have little doubt as to what would have been the outcome.

THE LAST LEAF

REV. CHARLES EDWARD LOCKE, D. D.

WE are passing through the days when Nature's limner tints the leaves into masterpieces, and ornaments the earth with the splendors of the autumnal season. Two strains of music float to us from the distant past: "He changeth the times and the seasons," and, "We all do fade as a leaf." They mingle their melodies and lure us into a consideration of many truths, sacred and beautiful, in the world of nature about us. From burning bush and blazing bough God will speak to worshipful listeners, as when long ago, in Midian retreats, He made His wishes known to Moses in his lonely isolation. The book of nature has no more instructive and inspiring pages than those written upon the autumn leaves.

It is God who changeth the times and the seasons; but Daniel could not have known as we know today the meaning of his own thrilling beatitude. Established sciences have revealed to us some of the hidden processes of the Infinite Mind. Science is "to know" God; to learn some of the methods employed in the fulfillment of the command, "Let there be light." All scientific demonstrations lead to a mighty Creator. The intellectual world is no longer atheistic. When men have proceeded as far as finite intelligence will conduct them, they build their interrogation points, and transform them into shrines, where they plead with the Infinite for more of His secrets, and patiently await further revelations.

Observe Jehovah's boundless resources of the beautiful: "Every good and every perfect gift cometh down from above." All harmonies in tone and tint are known to God, and with prodigal liberality He has bestowed His gifts. While considering this thought, I rambled forth one day in autumn. The sky was like a swelling dome of porcelain. Some belated songsters were singing their farewell melodies, rippling brooks were leaping down the hillsides, the ecstatic sun, with pencils of light, touched the leaves into the red and crimson of the maple and the sumach, the yellow and gold of the hickory and sycamore, the brown and the purple of the oak and the elm, and the green of the pines and the mingled hues of shrub and branch, all hanging against the hillsides like tapestries of bewildering design. A majestic river swept its crystal flood toward the sea, while dazzling snow mountains, enwrapped in robes of ermine, like mighty monarchs, lent regal splendor to the scene. The days were crowded with grandeur unspeakable — a gift of God! All art begins in nature. Art is nature interpreted. Nature is God, art is God. All that is beautiful is good, and

all that is good and beautiful is useful, is as axiomatic as when ancient philosophers discoursed upon the mission of the beautiful. Beauty is power. Art is utility. One day in October of last year a friend came to my study, and we talked about our friends among the poets, and especially of Wordsworth's enchanting power to catch the music of nature and set words to it. My friend read many inspiring lines of his own composition. Later in the day I went forth to the Pan-American Exposition, and spent an hour in the Esplanade studying the sculpture scheme and giving attention to the statues in detail. When wearied, I entered the Temple of Music and sat in rapture as the mighty organ responded to the deft touches of a master's fingers. It was a character-building day. It related my soul more closely to the divinities. It confirms the statement that art is utility, that beauty is power. They minister to the larger life.

These days remind us of the desperate battle which is being waged continuously between life and death. Never did gladiators in ancient combat draw their swords in more relentless antagonism. Not satisfied to secure its victims at "threescore years and ten," death would increase its wide constituency by seizing the infant and the youth. Death is not the curse of God, but the penalty of broken laws. It is only premature death that is an affliction. Natural death which comes at the end of a life well spent and rich in holy achievement, is one of God's divinest blessings. Then death is sleep and a jeweled portal that opens into a highway of light, that leads to a region of eternal youth and vigor.

"We all do fade as a leaf." There is a tender pathos in the lines of Tom Moore:

"When I remember all
The friends so linked together
I've seen around me fall,
Like leaves in wintry weather,
I feel like one
Who treads alone
Some banquet hall deserted,
Whose lights are fled,
Whose garlands dead,
And all but me departed."

The fleeting years produce the transformation. We need not congratulate ourselves that a Holmes, a Bismarck and a Gladstone will be conspicuous exceptions, for even while we are exchanging felicitations the triumvirate is broken, and the poet-philosopher seizes a nobler harp and sings a sweeter song on the green banks of Eden. He leaves us remembering that he once sang:

"And if I should live to be
The last leaf upon the tree,
In the spring,
Let them smile as I do now
At the old forsaken bough
Where I cling."

But on this subject no writer has written in more consoling verse than Felicia Hemans. Who is not familiar with

"Leaves have their time to fall
And flowers to wither at the north
wind's breath,
And stars to set — but all,
Thou hast all seasons for thine own, O
Death!"

The melancholy of these autumn days

is lost in the promise written upon every glowing leaf of the resurrection of life. The rustle of the falling leaf is a message that the new life will surely come. The leaf that has danced in the sunbeam and clapped its hands for joy and sung softly in the zephyrs in this last month speaks its last word — it is a prophecy of life. It is needless to assure ourselves by argument of immortality. We cannot help believing it — it is an instinctive truth, it is an intuitive discovery. As the chameleon changes its color for protection, and as Lowell remarks the butterflies alter their hues for preservation, is it not possible that the human soul has seized upon the belief in immortality as a necessity of our nature for self-preservation? At all events, it is a universal belief in response to a universal longing. The autumn precedes the springtime, the blossoming follows the fading. Nothing is more certain than that we are to live again. The hiatuses in our knowledge in this life only convince us that here "we know in part," and that, unembarrassed by finiteness in the future world, we will press up to the heights of the Infinite in quest of truth.

Major General N. P. Banks, who won undying fame during our Civil War, in the decrepitude of his old age a few years ago, tottered on his cane one day, in Washington, to the War Department, and anxiously inquired what his rank in the Army was. How gracious is the provision that we may so live that, when all earthly pomp and position have lost their glory, heaven awaits, with crowns and kingdoms, the sons of God. If we fill up the quota of our opportunity, we will find ourselves as grateful for the autumnal years of life as for the vernal and summer seasons — aye, even more thankful for the end of life than for its beginnings. The autumn season of life may fade our bodies, but it will correspondingly burnish our souls for the glories of the bright forever.

"Tomorrows and tomorrows stretch a gray
Unbroken line of shore; but as the sea
Will fret and gnaw the land, and stealthily

Devour it grain by grain, so day by day
Time's restless waters lap the sand away,
Until the shrinking isle of life, where we
Had pitched our tents, wholly engulfed
shall be,

And swept far out into eternity,
Some morn, some noon, some night — we
may not say

Just how, or when, or where! And then
— what then?

O cry unanswered still by mortal ken!
This only may we know — how far and
wide

That precious dust be carried by the tide,
No mote is lost, but every grain of sand
Close gathered in our Father's loving
hand,

And made to build again — somehow,
somewhere —

Another Isle of Life, divinely fair!"

Buffalo, N. Y.

— I do not believe that God's truth can ever be systematically expressed in words of human collocation, so that those words shall certainly contain the whole of the matter of which they treat, and nothing else. In drawing water out of the wells of salvation, and pouring it into theological cisterns, some of it gets spilt; also the buckets give a tinge and a taste to the element which it had not when lying in the calm depths of the Holy Spring. — Dr. Stoughton.

THE FAMILY

TO A SEA MOSS

MRS. CLARA D. WORTH.

[Written on a card on which the moss was pressed.]

Out of the surge, and the foam, and the
billow,
Winter's dark midnight and tempest's
embrace,
How hast thou come, fairest blossom of
ocean,
Bringing such marvel of beauty and
grace?

Kept by His hand who hath fashioned thy
beauty,
Watched by His eye which no shadow
can dim,
Never a trace of the billow upon thee,
Dumb though thou art, bear a message
from Him:

Rest thee, my heart, from thy tumult and
throbbing,
Safe in His watchcare who reigneth
above;

Patiently wait, for, some bright day, it
may be

"I shall be satisfied," kept by His love.

Auburndale, Mass.

Thoughts for the Thoughtful

A dreary desert dost thou trace,
And quaff a bitter bowl?
The desert make thy Holy Place;
Sing as thou drinkest, Soul!
Or walkest thou 'neath shining skies,
A garden all the road?
Sing, Soul, and make thy paradise
The Paradise of God!

— T. H. Gull.

Don't take up everything. The Lord sel-
dom gives one great outside mission; He
never gives half a dozen at a time. — Mrs.
A. D. T. Whitney.

Oh, how hard and hopeless seems the
prudent, watchful, timid man, who is trying
to save himself by constant self-denials,
beside the new freeman of the Lord Jesus
Christ, full of the high ambitions and sure
hopes of the heavenly life. — Phillips
Brooks.

The whim of today is the impulse of to-
morrow — the wish of next week — the
good or bad taste of next month — the
habit of next year — the instinct of your
descendants. — Alice W. Rollins.

The men and women whose lives are
other people's strength or repose are not
men and women seeking to do separate
things at separate times, but those who
have got and are filled with the life of life,
who know there must be a fountain of sup-
ply, flowing by no artificial means itself
from no exhausted source. We have to get
very far back, away from low things, and
close against the High One. — J. F. W.
Ware.

Our highest modern religion, in order to
be acceptable to large-hearted men, must
be a religion of ideals. We want religion,
but we do not want magic or superstition.
We want a religion for men, not for spirits.
The religious man ought to be the real man
at his best. — Rev. C. F. Dole.

Oh, the littleness and the meanness of
that sickly appetite for sympathy, which
will not let us keep our sorrows to our-
selves! Let us hide our pains and sorrows.

But, while we hide them, let them also be
spurs within us to urge us on to all manner
of overflowing kindness and sunny humor
to those around us. When the very dark-
ness within us creates a sunshine around
us, then has the spirit of Jesus taken pos-
session of our souls. — Frederick W. Faber.

The doubts of God's goodness, whence
are they? Rarely from the weary and
overburdened, from those broken in the
practical service of grief and toil, but from
theoretic students at ease in their closets of
meditation, treated themselves most gently
by that legislation of the universe which
they criticise with a melancholy so pro-
found. — James Martineau.

"Did you ever notice," said an old lady,
smiling into the troubled face before her,
"that when the Lord told the discouraged
fishermen to cast their nets again it was
right in that same old place where they had
been working all night and had caught noth-
ing? If we could only go off to some new
place every time we get discouraged, trying
again would be an easier thing. If we could
be somebody else, or go somewhere else, or
do something else, it might not be hard to
have fresh faith and courage; but it is the
same old net in the same old pond for most
of us. The old temptations are to be over-
come, the old faults to be conquered, the old
trials and discouragements before which we
failed yesterday to be faced again today. We
must win success where we are if we win it
at all, and it is the Master himself who,
after all these toilful, disheartening efforts
that we call failures, bids us 'Try again.'
However it seems to us, nothing can be
really failure which is obedience to His
command, and some bright morning 'the
great draught' of reward will come." —
Wellspring.

There are some fruits which remain acrid
and bitter until the frosts come. There are
lives which never become mellow in love's
tenderness until sorrow's frosts have
touched them. There are those who come
out of every new experience of suffering
or pain with a new blessing in their life,
cleansed of some earthliness, and made a
little more like God. . . . We have much
to do with this ripening of our own char-
acter. It is only when we abide in Christ
that our lives grow in Christlikeness.
Sorrow and pain blight the life that is not
hid with Christ in God, and make mere
beautiful and more fruitful the life that is
truly in Christ. If we live thus continu-
ally under the influence of the divine
grace, our character shall grow with the
year into mellow ripeness. Even the
rough weather, the storm and the rain and
the chill of cold nights, will only bleach out
the stains and cleanse our life into white-
ness. — J. R. Miller, D. D.

There is a picture entitled "The Doctor,"
by an English artist, Luke Fildes. It
represents a noble physician sitting at the
bedside of a sick child, whose life is evi-
dently at a low ebb. The room and its
furnishings indicate the humble circum-
stances of the family. The lamp on the
table is so placed and shaded as to illu-
minate the wan face of the little sufferer,
while it shows the doctor to be a fine ex-
ample of the splendid type of manhood
which the medical profession so often
affords — mature, intelligent, skillful, with
a strong character, and with deep and ten-
der sympathy held under perfect control.
As he sits there leaning forward and
watching with quiet but earnest solicitude
the faint symptoms of his patient's condi-
tion, we feel sure that, as long as a
spark of life is left in the frail body, this

great-hearted, able man will do all that
human power can do to win back to
health the poor little invalid over whom
he broods with all his knowledge and love.
It is an illustration of what I mean by so-
cial service; the putting of the very high-
est manhood and womanhood of the nation
at the service of the very weakest member
of society — the best teachers in our
schools, the best preachers in our pulpits,
the most expert workers in our charitable
societies, the highest talent available in our
asylums, reformatories and prisons; and
withal it means that every man, according
to his ability, shall give himself ungrudg-
ingly to a life of usefulness and social help-
fulness. — WILLIAM CHAMBERLAIN SEL-
LECK, in "The Spiritual Outlook."

Across the woods a blaze of red,
Upon the earth brown ashes spread.
Gray clouds are floating overhead.
'Tis lonely autumn.

Within the woods a glint of gold;
Beneath our feet the soft rich mold;
The barns are bursting, for, behold!
'Tis harvest autumn.

Within my heart a dying fire —
Brown ashes there, and lost desire;
Naught left — but rest doth it require.
'Tis lonely autumn.

See, rest hath come! from sowing seeds —
Rest! Dreams of peace, and loving deeds!
Thy life of toil, to heaven it leads.
'Tis joyful harvest autumn.

— NANNIE LEE FRAYSER, in S. S. Times.

DO NOT MAKE MACHINES OF YOURSELVES

HELEN M. RICHARDSON.

DO you ever stop and think, you wom-
en who are wasting your youthful
bloom in trying to keep your houses free
from the least semblance of disorder, that
you are spending hours of precious time
which never can be replaced? That the
weary treadmill of daily routine is mak-
ing of you a mere machine, which as the
years pass is found to revolve, almost
without volition, upon the spokes of cus-
tomary order, until all of a sudden one of
them will snap some day, and the ma-
chine will go to pieces, worn out by the
monotony of its orbit?

"Well, I would rather wear out in serv-
ice than rust out in idleness," you say.
Very true. But what is your idea of
service? The dictionary gives three defi-
nitions, as follows: "Labor performed
for another;" "Assistance or kindness
rendered;" "Duty done or required."
In meeting all three of these require-
ments, the woman who spends every mo-
ment of the day in sweeping, dusting,
and scrubbing is lamentably deficient.

Does the husband who comes home at
night weary from work in shop or office,
care that you have cleaned every inch of
paint in the house, swept from garret to
cellar, and removed every speck of dust
from chairs and tables, till your limbs
ache and your brain whirls and you have
hardly strength to pour the cup of refresh-
ing tea he so much needs? I think that
every husband in the land would answer
with one voice: "No, we do not care.
We would rather have a companionable
wife than a drudge."

I do not mean by this that a wife and
mother is not bound to a certain degree of
orderly neatness. There is a wide mar-
gin between drudgery and slovenly, and

the woman who knows just where to draw the line is generally the woman who will make a happy home.

Then, again, men as a rule are happier with a little wholesome disorder about them. They don't care a pin if every parlor shade is not drawn to exactly the same level, or the drapery caught back just so far; in fact, judging from personal experience, I think many of them would gladly dispense with drapery altogether. They would rather see the carpet a little dirty than to be asked every time they enter the house if they have scrubbed their feet well upon the mat outside, and to be reminded that the carpet has just been swept, and that the sweeper is "tired to death" and doesn't want to do it all over again.

I always pity the children of the exacting housekeeper. They lose much which the children of the broader-minded woman gain. The latter learn to look up and out, to observe the world's progress, and to keep pace with it; while the children of the woman who "digs" will look down and in, will learn to move in a circle if they move at all, and will, nine times out of ten, develop into the man or the woman who is contented to do "just as mother did."

Now I hope that I shall not be understood as condemning the neat and thrifty housekeeper—far from it. The woman who is contented to live in dirt, who is too lazy or too inefficient to wield the broom, is as hopelessly lost to all uplifting influences as the woman who gives all her time and thought to drudgery. In the language of the poet:

"Who sweeps a room as by God's law,
Makes that and the action fine."

But God's laws are manifold, and sweeping rooms should not narrow a woman down to an utter forgetfulness that life has other duties, and that she who would be a home-maker in the truest sense must see to it that her energies are expended in a way which will make home a pleasant place for husband and children. And she will soon discover that this can only be done as she finds time to make herself a companion as well as a servant.

Waltham, Mass.

A Lost Sadness

AUTUMN has lost some of the gloom attributed to it by the poets of the last generation. Once there was a response in every heart to the famous line:

"The melancholy days are come, the saddest of the year."

Now it has a hint of artificiality, and it seems to be only the pleasant melancholy of extreme youth that flourishes in the splendid glow and invigorating air of October and November.

Some of the reasons for this change are prosaic enough. One is doubtless the gradual disappearance of the physical dread of winter brought about by the invasion of farmhouse and apartment-house by the useful furnace. When the farmer's family slept in rooms in which water froze and into which snow drifted under the shingles, to lie in tiny drifts along the floor, they might be pardoned for a little shrinking at the approach of cold weather.

The summer vacation has done its share in scattering the sadness of autumn. The gloom of barren fields and leafless trees

was deepened by tired nerves and a reluctant digestion. Now, when almost every worker has a short breathing space, the fall comes as the beginning of a season of healthful if strenuous work, not as the end of one weary struggle and the beginning of another still more weary.

But the change of mood in regard to autumn has a still deeper source. Knowledge and science have given us confidence in the permanence and beneficence of nature's laws. The savage feared the eclipse, which we now study with delighted eagerness. The pioneer dreaded the winter of an untried climate. The dangers of drought, of flood, of famine and of tempest have all been mitigated or conquered by the advance of civilization.

So the farmer and the poet alike may exchange "the melancholy days" of Bryant for "the happy autumn fields" of Tennyson, and may have faith with Browning that "spring shall plant and autumn garner to the end of time."—*Youth's Companion*.

THE LESSON OF THE LEAVES

REV. W. D. WOODWARD.

When leaves go into mourning
For the dying of the year,
They never clothe themselves in black,
Nor sorrowful appear;
But like some happy children,
Exchanging work for play,
They dance and whirl, they prance and swirl,
The gayest of the gay.

They seem to write this lesson
On Nature's brilliant page:
We've done our duty truly,
Why should we moan at age?
There is a resurrection
In the spring-time just ahead,
When from death's sleep again we'll peep
And leave our lowly bed.

Why, then, should man go sadly
Amid this autumn glow?
Or why in life's midwinter
Should he bemoan it so?
If there's a resurrection
For falling leaves and flowers,
Out of earth's strife will come a life
In heaven's spring-time bowers.
Norwich, Conn.

A TALENT INVESTED

GOING home, Rhoda talked to herself. That was after she left the other girls at the crossroads.

"Everybody has one, he says," she mused, with her face turned upward to the stars, as if she were talking to them. Then suddenly she laughed. "I wish the minister'd tell me what mine is!" she cried.

The Reflecting Stone was close to the home gate—so close that Aunt Emmeline's lamplight made a gentle radiance over it. Rhoda sat down on it to "reflect." When she was a tiny thing she had thought out all her little problems and sobbed out all her little woes on that old stone.

Slowly the girl pulled off her gloves and lifted her bare fingers. She would count the things that weren't her talents.

Thumb, book-learning. "I never got above the middle of any class," she reflected, honestly. "Or below—that's some comfort. But being in the middle of things isn't a talent." And she folded the thumb under with a little sigh.

Forefinger, music—mercy! Even dear Aunt Emmeline shuddered when she tried to sing. And long ago—how long was it?—she had shut up the cabinet organ and made a table of it.

Third finger, art—art! "I can't draw my breath straight!" laughed Rhoda, ruefully. "Once Aunt Emmeline thought she was going to teach me to make feather flowers—I wonder if feather flowers are 'art?'—but she gave it up. She never said she put 'em in the fire, but I smelt 'em."

The fingers were lessening. Rhoda wriggled the unsteady little third one thoughtfully. "That one's dressmaking," she decided, "I made over Aunt Emmeline's black bombazine, and got both sleeves for the same arm and the collar in upside down. Poor auntie, I knew she'd go to heaven if that was her only chance. The angels themselves couldn't have borne it better, if I'd made over their black bombazine"—Rhoda caught herself up hurriedly, and hastened on to the little finger.

"Bonnetts—I mean millinery," she said. "I can't trim anything—in—this—world. There was poor Mrs. Dooley's best bonnet—besides, you couldn't put 'Bonnetts trimmed—only washerwomen need apply,' on your sign! Well, there's one hand all used up. Go on to the other, my dear—don't flinch. Perhaps when you know what your talents aren't, you'll find what they are."

The other hand went the way of the first. Rhoda groaned softly when all the fingers were down. Still, there was nothing to suggest the existence of one little talent, except the minister's words. He had said "everybody." Everybody had one.

"And I'm somebody—I suppose. I'll go in and ask Aunt Emmeline!" Rhoda said. Aunt Emmeline sat in her rocker, knitting. Knitting was Aunt Emmeline's talent. Twice a day she thanked the Lord that it was only her legs He had crippled, and sometimes, in between, Aunt Emmeline shut her eyes and moved her lips softly, as if she were thanking Him again.

"Aunt Emmeline, am I somebody—anybody?" Rhoda forgot for once to raise her voice. Aunt Emmeline was deaf.

"Eh, dearie? Annie Cody? Was she to the meetin'?"

"Yes," smiled Rhoda, quietly, "Annie was there." She went nearer Aunt Emmeline and spoke with slow distinctness: "She said she'd found hers—talent, you know—and meant to take it out of its napkin and polish it up. I can't find mine, Aunt Emmeline."

The knitting needles clicked together as they dropped into the old lady's lap. Aunt Emmeline's hand went up and stroked the girl's wistful face. "I guess it's takin' care of an old woman, dearie. Don't worry any more about that. Run away and wash up your dishes. Or are you too tired, dearie? You could leave 'em till mornin' as well as"—

"Tired!" laughed Rhoda, turning up her sleeves from her brown, plump arms. "Was I ever tired? I'll have the water bubbling in a twinkling and then you'll see the dishes fly, auntie. I can polish those if I haven't any talents to polish!"

She was aproned, and armed with dish mop and soaper in another moment. She began to whistle as she worked. It was her usual accompaniment to dish washing.

"I suppose any of the other girls would think it was awful to have to come home and wash up a mess of dishes. They'd stay at home from meeting first. That's where Rhoda Campbell's different! I believe in my soul she likes to wash 'em! Of all things!—people would think you were crazy, my dear. Don't tell anybody."

The dishes rattled softly together in the big pan and came out in straight, orderly rows on the drainer, with their soap-bubbles catching the lamplight. The girl in the big apron whistled on gayly. If there

was one thing in the world she could do as it ought to be done, it was to wash dishes — Rhoda stopped with a little exclamation of astonishment.

"Why, I believe — that's — it!" she cried. "I believe to my soul it is! Who ever heard of burying your talent in the dish pan, and fishing it out all sudsy and drippy? But there it is. There's your 'talent,' my dear. Drain it and wipe it and then sit down and look it in the face."

And that was what Rhoda did, with a curious blending of amusement and seriousness in her face. It was not altogether a pleasant thought, now, was it, to sit down there and reflect that the only talent you had in the world was a talent for washing dishes? Ugh! it made you feel ashamed —

"No, it doesn't either!" exclaimed Rhoda, with sudden energy. "It isn't anything to be ashamed of, is it, to have your tumblers always speckless and clear and shiny, and your dish towels the whitest ones in Meadowbrook? And aren't they? — didn't the doctor's wife say so? Didn't she say she wished you would come over and wash hers for her?"

Rhoda caught herself up at the odd ideas that had popped into her head. The oddness of it made her laugh, and then, little by little, the lines about the corners of her mouth steadied into sober, thoughtful ones. Why not? Why shouldn't she put her one little talent out to usury, too, instead of keeping it buried in the dish pan?

The little church at Meadowbrook was in need of a new organ. The old one, spent and wheezy and tremulous with age, was never even opened now, and the choir of girls sang as best they could, without accompaniment. Annie Cody had been organist, and Annie had "struck." She said all the stops in the old organ were "tremulo stops," and somebody else would have to pull 'em out — she wouldn't, any longer. Annie was little and fair and mild-looking, but when she said she wouldn't, she wouldn't.

That night, after meeting, the minister had made an appeal to everybody to polish up his "talents" and put them into service for the church — to get a new organ. Let every one earn as much as possible — whether a little sum or a large one. It would all help. And think how beautiful it would be to hear sweet, clear music pealing out in the old church once more — that had been the minister's peroration. Going home, as far as the crossroads, the girls had talked it over enthusiastically. Only poor Rhoda had failed to think of any way to help earn the new organ. But she had thought of one now.

"I'll put out my shingle tomorrow," she laughed, a little wistfully. It would astonish people, and probably everybody would laugh. Well — let 'em!

"I would, myself," she thought, whimsically. "As if it wouldn't make me laugh to go along a road and see a sign — 'Rhoda Campbell, Dishwasher. Inquire Within' — nailed to a tree! Heigho! Well, I've made up my mind to earn an organ for the church, and here goes!"

It was the doctor's wife who discovered it first. She came up the gravel walk, laughing.

"Is Miss Rhoda Campbell, Dishwasher, within? I'd like to inquire" —

"I am Rhoda Campbell, Dishwasher," the young lady in the doorway answered with dignity. The doctor's wife dropped to the doorstep and patted the space beside her invitingly.

"Let me 'inquire' without — can't I? It's so pleasant here. I want to see if I can't get somebody — professional preferred — to come over and wash my breakfast dishes for me. I have to get the children

off to school and wash the baby, mornings, and the dishes do have to wait so! If I could employ a dishwasher" —

"I'm your man!" laughed Rhoda. "Try me, ma'am. I've been in my 'last place' sixteen years" —

"References?"

"Aunt Emmeline."

"Engaged!"

That was the beginning. Deacon Spinner came next. His broad, brown face was smiling, but the smiles did not wholly conceal its eagerness.

"Well, Rhody — er — I should say, Miss Rhody Cam'el" —

"Dishwasher. 'Inquire Within'" —

They both laughed. The old man sobered first and got down to business. He was in earnest.

"Mis' Spinner's down with sciatica ag'in an' I'm keepin' house," he said. "I don't mind anythin' but the dishes" — the deacon groaned. "They stick me, Rhody. I calculate they get dirtier every time I wash 'em! An' the dish towels would give Mis' Spinner a worse pain than the sciatica. I've — er — hid 'em. The new ones is givin' out. What I want is" —

"Rhoda Campbell, Dishwasher. You can have her for a reasonable sum — to be expended in church organs! But I can't come till one o'clock. Can't you leave the breakfast dishes and let me do them when I do the dinner ones?"

"Jest well's not!" cried the deacon promptly. "An' — er — the dish towels, Rhody" — He shifted his position uneasily. It was evident the dish towels weighed upon the deacon's mind.

"I'll see to them, Deacon Spinner. Have them all unhidden tomorrow noon. I'll make them so white they'll cure the sciatica!"

So engagements thickened. There was all the home work to do first, and Rhoda soon found herself busy as a bee, and as contented. She buzzed and hummed about her work like a veritable little "worker," bee. Before the week was out she had another "customer." This time it was flurried little Mrs. Curtis, the mother of ten lively small Curtises.

"But I'm engaged mornings and noons, you see," Rhoda said, slowly.

"Then come nights to do the supper dishes, dear. I believe I'd rather you'd come nights. It takes me so long to wash ten faces and twenty hands — I put the children to bed clean, anyway — and to hear ten blessed little prayers, that actually, my dear, sometimes it is eight o'clock when I get round to my dishes! And once or twice I've fallen asleep with the baby and not got 'round' at all. John washed them once, but he wiped them all on the hand towel, and I had to do it all over the next day — don't tell him!"

"I'll come," Rhoda said, promptly. And as that filled up her days she had to refuse all other customers.

Three weeks later Rhoda worked out a complex sum in addition on her old school slate, one evening. It was complex because a portion of it dealt in "futures" and required thoughtful computation.

"I've got the answer!" she exclaimed, gaily. "If the next three weeks are as good as the last I shall be able to buy my share of the organ!" She hurried in to Aunt Emmeline and hugged her without prelude or warning.

"Bless me!" Aunt Emmeline gasped, out of breath.

"No, bless me, auntie!" cried Rhoda, her cheek rubbing against the soft, gray hair. "I've found my talent and got it out at interest. I'm going to invest it in a church organ!"

"Bless the child!" Aunt Emmeline's sweet old voice murmured. — *Selected.*

BOYS AND GIRLS

THE TIMID KITTEN

There was a little kitten once
Who was of dogs afraid;
And being by no means a dunce,
His plans he boldly made.

He said, "It's only on the land
That dogs run after me,
So I will buy a cat-boat, and
I'll sail away to sea.

"Out there from dogs I'll be secure,
And each night, ere I sleep,
To make assurance doubly sure,
A dog-watch I will keep."

He bought a cat-boat, hired a crew,
And one fine summer day
Triumphantly his flag he flew,
And gaily sailed away.

But in mid-ocean one midnight —
'Twas very, very dark —
The pilot screamed in sudden fright,
"I hear a passing bark!"

"Oh, what is that?" the kitten said.
The pilot said, "I fear
An ocean greyhound's just ahead,
And drawing very near!"

"Alack!" the kitten cried, "alack!
This is no paltry pup!
An ocean greyhound's on my track —
I may as well give up!"

— CAROLYN WELLS, in *St. Nicholas*.

LUCINA MAY'S "S'PRISE PARTY"

H. H. H.

LUCINA MAY was a little girl of about twelve summers who enjoyed nothing in the world more than "getting up a s'prise" on some one. She was continually doing something to "s'prise" father and mother, and the greater their "s'prise," the happier was Lucina. Most of Lucina's "s'prises" were very pleasant ones, for she was a warm-hearted little girl, and liked to give pleasure to her friends. None of her "s'prises" ever took the form of those foolish practical jokes that cause annoyance and real pain or mortification to others.

"I like to s'prise folks in a way that will make them feel real happy and pleasant," said Lucina one day to her "real intimit friend," Ellene Lee. "I s'prised my mother in a splendid way one day last month. She thought that I was falling behind my class in school, and you can't think how awfully s'prised she was when I took my report card home with 100 in every single thing on it! I had to study up dreadful hard to do it, but mamma was so s'prised I was glad I did. I like to give folks pleasant s'prises."

But of all forms of "s'prises" there was none that Lucina May enjoyed quite so much as a "s'prise party." She recalled with unfailing delight her own "s'prise" and pleasure when some little girl friends of hers had gotten up a "s'prise party on her," on her eleventh birthday.

"I didn't have the least idea they were going to do it," Lucina was fond of saying afterward to those who did not know about the great event. "You see they had let mamma into the secret, so she knew all about it, but I never had the

least suspicion of such a thing, and oh, if I wasn't s'prised when they all came rushing into our house! I wasn't a bit dressed up or anything, and how they did laugh and scream over my s'prise!"

Ever since the joyful event of her own "s'prise party" Lucina had been eager to "get up a s'prise" on some one, but she could not quite decide upon whom she should confer this favor. She had thought of treating her cousin Helen to a "s'prise," but just as she had perfected her plans her cousin's father was taken ill with what Lucina called "nervous prostration," and the doctor had said that the house must be kept very quiet for three months.

Then Lucina planned a "s'prise party" on a little playmate named Clara Joy, but three days before the happy event was to take place Mrs. Joy was called to another State by the illness of her father, and she took Clara with her.

But this did not discourage Lucina. She looked about her for some one upon whom she might "get up a s'prise party," and one day she had a happy thought in regard to the matter. The thought had been suggested to her while she was on her way to school, when old Hannah Peevy had come to the front door of her little red house and cried out:

"Luciny! O Luciny May! Come in here an' get this letter an' take it to the post-office for me while you are on your way to school!"

When Lucina had gone to Hannah's door to get the letter, she had noticed that the old lady's eyes were red, and it was evident that she had been crying about something.

"Poor old Hannah!" said Lucina, as she walked away with the letter in her hand. "I guess she don't have a very happy time. I have heard her say at our house that she didn't have a relative in the world. How lonely she must be in her little house! She hardly ever goes anywhere, and I guess very few folks ever go to see her."

Lucina went on her way thinking of Hannah, and presently she had the happy thought to which I have referred.

"I think it would be just lovely to get up a s'prise on poor old Hannah," said Lucina to herself. "I don't s'pose she ever had a s'prise party in all her life. How s'prised she'd be if about a dozen of us little girls went in on her some Saturday afternoon and gave her a s'prise party! I guess she'd open her eyes mighty wide. We could each carry cakes, or candy, or something else good to eat, so that she needn't have any of the work or bother of getting anything for us, and it would be lovely. I'll ask mamma if she don't think so."

But when Lucina reached home again she found, to her own "s'prise," that her mother had been called to a town twenty miles distant by the illness of a sister, and that she and her father would be alone in the house until her mother's return. This left Lucina to decide for herself regarding the "s'prise party," and she very promptly decided that it should come to pass, and that right early.

Lucina ran over to the home of her "intimit friend," Ellene Lee, and informed her of the happy thought she had had, and Ellene said that she thought it

would be "just lovely" to "get up a s'prise" on poor old Hannah Peevy.

Lucina made her plans so rapidly and carried them out with such speed that before noon of the next day twelve little girls had been invited to come to Lucina's home at three o'clock on the next Saturday afternoon and go "in a body" to the home of old Hannah and "s'prise her awfully."

Promptly at the appointed hour the little girls assembled, each bringing a little box or basket containing goodies of some sort, for they all agreed with Lucina that a party was a very tame affair if it did not include something to eat.

It was a few minutes after three when the joyous party of little girls set forth from Lucina's home.

"I do hope she won't see us coming," said Lucina, as they came within sight of Old Lady Peevy's little red house. "S'posing we slip round to the back door."

They acted on this suggestion and stole up to the back door, joyfully confident that the old lady had not seen them.

"Now," said Lucina, in a shrill whisper, "I'll rap on the door, and when the old lady opens it we must all rush in, crying out, 'S'prise party! s'prise party! Clean your feet as well as you can.'"

It had rained hard during the forenoon, and the roads were so muddy that some of the little girls had a good deal of mud on their shoes, but they were too excited to clean them carefully. Lucina rapped loudly on the door and then clapped her hand over her mouth and shrugged her shoulders as she giggled gleefully.

A moment later footsteps were heard approaching the door, and when the knob turned and the door opened the little girls rushed in, crying out shrilly:

"S'prise party! s'prise party!"

Most of them were still jumping up and down and clapping their hands joyously when the old lady, who had not until that moment taken in the situation, brought the merriment to a close by saying, sharply:

"What do you mean by traipsing into my nice clean house with your muddy feet? Of all the impudence! Just look at the mud all over my floor! An' your noise would drive a body deaf! Pack right out of here, the hull passel of you! Out with you!"

She flung open the door as she spoke and hastened the departure of some of the party by using the soft end of her broom on them as they reached the door. Then she stood in the doorway, and said:

"S'prise party is it, hey? Well, which is most s'prised, you or me?"

"How horrid of her!" said the really "s'prised" promoter of the party.

"I think she's just dreadful!" said Ellene Lee.

The surprised and dejected little party went down the road, making gloomy remarks not at all flattering to Hannah Peevy. They had not gone far when they met dear old Mrs. Vane, a sweet-faced, gentle-spirited old lady, and the grandmother of Helen Vane, one of the little girls in the party.

"O grandma! What do you think?" began Helen, and when she had told the whole story little old Mrs. Vane said, gently:

"Well, never mind, dearies! Poor old Hannah isn't used to children. Now I'll tell you what to do. You come home

with me and have your party at my house. I'll make up a nice lot of lemonade, and you may have a little supper out on my big back porch. Come right along, dearies."

"So we *did* have a s'prise party after all!" said Lucina to her mother, three days later.

"Yes, my dear, you really had two of them."

And then they both laughed.

Boston, Mass.

OUR DAISY CHAIN



Daughter of Rev. and Mrs. Irving R. Lovejoy

This sweet, serious-eyed little maiden, with the butterfly bows like cherub's wings, was born in the far West—in Centralia, in the State of Washington—in 1898. Her name is Mary Eliza Lovejoy. Her mamma was a New England girl from Norfolk, Massachusetts, and for that reason it seemed proper to admit Mary Eliza to the "Daisy Chain," even if she does live so far away. Her papa spent several years in Boston, studying in the School of Theology, and married Miss Eden L. Campbell in 1882. He has just been transferred from the Puget Sound Conference to the California, and stationed at Grace Church, Stockton. I wonder if little Mary Eliza will like California better than Washington. Perhaps some of the little folks who read the HERALD would like to write and ask her. She certainly will not be very homesick, for she is the youngest of seven. What a noisy parsonage the Lovejoy parsonage must be!

THE SUNDAY SCHOOL

REV. W. O. HOLWAY, D. D., U. S. N.

Fourth Quarter Lesson VII

SUNDAY, NOVEMBER 16, 1902.

JUDGES 2:7-16.

THE TIME OF THE JUDGES

I Preliminary

1. **GOLDEN TEXT:** *They cry unto the Lord in their trouble, and he saveth them out of their distresses.* — Psa. 107:19.

2. **DATE:** B. C. 1426, and later.

3. **PLACES:** Bochim, probably near Shiloh; Timnath-serah, in Ephraim.

4. **THE BOOK OF JUDGES:** *Title* — In Hebrew, *Shophetim*, meaning "judges," or "deliverers;" there were fourteen of these, and they ruled Israel "about 450 years" (Acts 13:20); more exactly, reckoning from Joshua's death to the birth of Samuel, 280 years. *Purpose* — to continue the history of the people, and particularly to trace the course of their successive apostasies and deliverances. *Divisions*. — "The Book of Judges consists of three divisions: (1) The Preface, which extends to chap. 3:6. (2) The Main Narrative of the exploits of the judges, beginning at chap. 3:7, and ending at chap. 16:31. (3) The Appendix, containing two detached narratives: the one, of the establishment of the worship of Micah's graven image at Dan; second, of the civil war with Benjamin (chaps. 17-21). To these may be added the Book of Ruth, containing another detached narrative, which anciently was included under the title of Judges, to which book the first verse shows that it properly belongs" (Speaker's Commentary).

5. **HOME READINGS.** *Monday* — Judges 2:7-10. *Tuesday* — Judges 3:1-11. *Wednesday* — Deut. 31:14-21. *Thursday* — Jer. 2:1-13. *Friday* — Isa. 1:1-9. *Saturday* — Psa. 81. *Sunday* — Psa. 106:34-48.

II Introductory

Under Joshua's rule, and for a short time following, the Israelites as a whole remained faithful to their frequently ratified covenant. After his death, the rise of a new generation, "which knew not Jehovah, nor yet the works which He had done for Israel," together with the lack of political coherence, and contact with the partially-subdued idolatrous peoples in their midst, quickly led to disorganization and apostasy. The tribes reverted to the patriarchal simplicity of their ancestors. Each was independent, and was ruled by its hereditary chief. "No new laws were made," says Geikie, "for those of Moses were final; there were no public enterprises, for such things were unknown." So utter was the disintegration that each individual "did what was right in his own eyes." Under such circumstances it became an easy matter for the conquerors to sheathe the sword and fraternize with the conquered instead of expelling them from the land, and friendly relations rapidly paved the way for intermarriages and the adoption of the gross but enticing idolatry which had for a long time reigned over all western Asia. The people, despite even the solemn warnings of the Angel who came to Bochim, speedily forgot their repentance and "forsook the God of their fathers, and served Baal and Ashtaroth," whose temples and groves dotted all the land. Our lesson, for the most part, deals rather with a description of what took place during the whole period of the "judges" than with details. We are told that the infidelity of the people naturally provoked to anger the Being whose covenant they had so insultingly broken;

that in punishment, He "delivered them into the hands of the spoilers," thus checking their career of conquest and bringing them under the yoke of their enemies; that in all their enterprises God was "against them for evil," precisely as He had forewarned them; but that, from time to time, in their distress He graciously raised up "judges," or deliverers, who successfully withstood their oppressors and secured for them a respite until they again declined into idolatry.

III Expository

7. **Served the Lord all the days of Joshua** — during the period of his rulership from the time of the passage of the Jordan to the division of the land. Elders that outlived Joshua. — As these had taken part in the wars for the conquest of the land (Judges 3:1, 2), they probably survived Joshua at least twenty-five years. The period, then, for which the people were commended for their fidelity may have continued about fifty years.

The lessons of the wilderness had not been lost upon them. Not in vain had they seen their fathers drop and die till they were all consumed for their rebellion. We search the sacred history in vain, from the Exodus to the Captivity, for another generation that was so wholly faithful to Jehovah (Wm. Smith).

8, 9. **Joshua . . . the servant of the Lord** — the same high title which had been given to Moses (Deut. 34:5). **Buried him in the border** — within the border or boundary. **Timnath-heres** — also called Timnath-serah; supposed to have been at Tiberiah, about fourteen and a half miles northwest of Jerusalem.

10. **All that generation** — referring, probably, to the generation which had achieved the conquest of Canaan. Another generation, which knew not the Lord — were destitute of that intimate, palpable knowledge which their fathers had enjoyed, who had been led and fed and gained victories under immediate divine leadership. In the enjoyment of abundance the sense of obligation grew weak. Says Cassel: "It could not be counted as a reproach to them that they had not seen the mighty works of God in connection with the conquest; but in the triteness of possession they utterly failed to acknowledge their indebtedness for it to God."

They had no practical or experimental knowledge of Him; no deep or lively impression of His goodness; no affectionate, grateful, or devout sense of the wondrous manifestations of His power in their behalf (Bush).

11. **Did evil** (R. V., "did that which was evil") — fell into idolatry. **Served Baalim**. — They had done so before, in Moses' time, when, by the machinations of Baalam, the Midianites succeeded in seducing the Israelites to the worship of this god at Baal-peor (Num. 25:3). A terrible punishment followed this lapse; but succeeding generations returned to the false worship, which was practiced up to Samuel's time, except when Gideon was judge. Baal was the supreme male divinity of the Phœnician and Canaanitish nations. His name commonly occurs in the plural — Baalim. Ashtaroth (plural, Ashtaroth) was the corresponding female divinity. Her worship was introduced by Solomon, and was adopted, together with Baal-worship, by the ten tribes under Ahab and Jezebel. In Judah, too, Baal-worship prevailed, especially under Ahaziah, Ahaz and Manasseh. "Baal and Ashtaroth symbolized the generative and productive powers; the former was also regarded as the sun-god, and the latter as the moon-goddess."

The plural "Baalim" is a general term em-

ployed to denote all false deities, and is synonymous with the expression "other gods" in the clause "other gods, of the gods of the nations round about them" (the Israelites). This use of the term "Baalim" arose from the fact that Baal was the chief male deity of the Canaanites and all the nations of Hither Asia, and was simply worshiped by the different nations with peculiar modifications, and therefore designated by various distinctive epithets (Kell).

12, 13. **Forsook the Lord** — their Deliverer from Egyptian bondage, their merciful Provider, their omnipotent Leader, their gracious Benefactor. **Bowed themselves** — publicly engaged in idolatrous worship. **Provoked the Lord to anger**. — "We must never lose sight of the fact that this was no mere contention for forms of worship, but that the most frightful moral contamination clung to the worship of Phœnicia and Syria" (J. J. Lias). **Served Ashtaroth** — the plural of Ashtaroth, or Astarte; "the Venus of Syria, whose rites were more filthy and abominable than even those of the Grecian Venus, whose temple, with its thousand female votaries, polluted Corinth, and, on a smaller scale, defiled every Grecian city" (M. S. Terry).

14. **The anger of the Lord was hot** (R. V., "was kindled") — language of accommodation; an expression, in human terms, of the righteous displeasure of God. "God's essential antagonism against sin and sinners is one of the perfections of His holy nature. And such righteous indignation the Scriptures properly call 'anger'" (M. S. Terry). **Delivered them** — withdrew from them that favor and help whereby they had hitherto been successful in arms. In forsaking God the tribes lost, among other things, the element of coherence, and were an easy prey to outside "spoilers." **Sold them . . . their enemies** — such as the Philistines on the west, the Moabites and Ammonites on the east, and the Amalekites and Ishmaelites on the south. Says Dr. Steele: "This term 'sell' is used in a broad sense for renouncing ownership and delivering over to the hands of an enemy. The punishment involved in being sold was a payment to the Divine justice. They failed to render due service to their only true Lord, and He, their rightful owner, sold them into a miserable slavery. Thus He vindicated the righteousness of His government, and for lack of service enforced a penalty." **Could not . . . stand before their enemies**. — Compare Josh. 7:12. This was the fulfillment of the threat (Lev. 26:17) and the exact contrary of what was promised to them on condition of their obedience" (Hervey).

The conquest was over, but the upheavings of the conquered population still continued. The

All Stuffed Up

That's the condition of many sufferers from catarrh, especially in the morning. Great difficulty is experienced in clearing the head and throat.

No wonder catarrh causes headache, impairs the taste, smell and hearing, pollutes the breath, deranges the stomach and affects the appetite.

To cure catarrh, treatment must be constitutional—alterative and tonic.

"I was afflicted with catarrh. I took medicines of different kinds, giving each a fair trial; but gradually grew worse until I could hardly hear, taste or smell. I then concluded to try Hood's Sarsaparilla, and after taking five bottles I was cured and have not had any return of the disease since." EUGENE FORBES, Lebanon, Kan.

Hood's Sarsaparilla

Cures catarrh—it soothes and strengthens the mucous membrane and builds up the whole system.

ancient inhabitants, like the Saxons under the Normans, still retained their hold on large tracts, or on important positions throughout the country. The neighboring powers still looked on the newcomers as an easy prey to incursion and devastation, if not to actual subjugation. Against these enemies, both from without and from within, but chiefly from within, a constant struggle had to be maintained with all the dangers, adventures, and trials incident to such a state, a war of independence such as was not to occur again till the struggles of the Maccabees against the Greek kings, or even of the last insurgents against the Romans (Stanley).

15, 16. **Whithersoever they went out** — in all their undertakings, of whatever kind. **As the Lord had said.** — See Lev. 26: 15-17; Deut. 28: 25. Nothing prospered with them. They found themselves overcome, hindered at every point, worsted by their enemies. Nevertheless — "in wrath remembering mercy." **The Lord raised up judges** — deliverers, dictators; men who, acting on a divine call, appeared in times of emergency, took command, performed signal acts of valor, etc., and having delivered the nation, subsided into a sort of chief magistracy.

There were fifteen judges during this period. One of them was a woman (Judges 4: 4). Eight were military heroes, and delivered Israel from oppression; they were Othniel, Ehud, Shamgar, Deborah, Barak, Gideon, Jephthah, and Samson. Five — Tolah, Jair, Ibzan, Elon, and Abdon — seem to have led more peaceful lives; they have left little else than their mere names upon the pages of history. Eli, the high priest and Samuel the prophet, stand apart from the

other judges, having both secular and sacred functions (Johnson).

IV Inferential

1. Great is the forbearance and compassion of our God. It is of His mercy that we are not consumed.
2. We easily forget God; He never forgets us.
3. The punishment of heart-apostasy is spiritual abandonment. Much of our human misery is punitive.
4. As there is none higher or purer than God, as He only is eternal, to forsake Him is to choose what is lower and necessarily finite.
5. "The Baals whom men worship today are the World, Money, Pleasure, Self" (Peioubet).
6. Decay of morals inevitably follows decay of faith.
7. God does not utterly forsake those who wickedly forsake Him, but sends deliverance when they truly repent.

V Illustrative

1. The temptations to idolatry are no longer of the same kind as in Mesopotamia or in Egypt. Two forms of worship rise above all others — the two Phœnician deities, Baal and Astarte — as seducing the Israelites from their allegiance, marked everywhere by the image and altar, or the grove of olive or ilex round the sacred rock or stone on which the altar was erected. Relics of such worship continued long afterwards in the names, probably derived from this period, both of places and persons. Everywhere throughout the land lingered the traces of the old idolatrous sanctuaries — Baal-Gab, Baal-Hermon, Baal-Tamar, Baal-Hazer, Baal-Judah, Baal-Perazim, Baal-Shalisha, like the memorials of Saxon heathenism, or of medieval superstition, which furnish the nomenclature of so many spots in our own country. And even in families, as in that of Saul, we find that the title of the Phœnician god appears, as in the names so common in Tyre and Carthage — Maherbal, Hannibal, Asdrubal (Stanley).

2. The tribes seem to have adopted the dangerous measure of entering into terms with their enemies, and permitting them to reside in the land on the payment of tribute. Intermarriage soon followed, and led to community of religious worship. The Israelites strayed, without scruple, into the shady groves, where the voluptuous rites of the Canaanites were held, or attended at their gay and splendid festivals. By degrees they began to incorporate the two religions, and to pay indiscriminate homage to the symbolic representations of the powers of nature, particularly of the sun and moon, as well as to their own peculiar God, the Creator of the universe; and throughout the period of the Judges down to the time of David, among those who repudiated the grosser idolatry of polytheism, there lingered a kind of idolatrous monotheism far below the sublime Mosiac worship of Jehovah. Some who preserved inviolate the first commandment of the Law lived in almost unconscious infringement of the second; they worshiped on the high places, they worshiped symbols or emblems of the great "I AM," the Invisible, the Eternal (Milman).

3. God took the pith out of them; He watered down their muscle until it became flabby; He confused their minds until they reeled at noonday and stumbled like drunken men; He set all heaven on fire against them; the horizon burned them, scorched them, and they withered away; they who might have been the foremost princes crouched behind; they who might have worn white robes were lying crushed in the dust. God's anger was hot against

them, and it will be hot against any corresponding generation in the world. Forsake God, take up with idols, follow the fashions, yield to the spirit of the times, forsake prayer, and regard the Bible as only some ancient document, and your business will leave you, your fields will not yield half their increase, the enemy will laugh at you. They who forsake the altar shall be forsaken of God (J. Parker).

AN EXPERIMENT



Is sometimes a costly experience, both for the experimenter and the person, animal or object experimented upon.

Some experiments are necessary for the advancement of civilization, and although frequently lives are lost and much damage done, the ultimate results and benefits are the cause of much good to humanity. Others result in loss of life from no apparent cause other than the obstinacy of the experimenter, who will not heed the advice of friends, and refuses to see that his experiment is impossible or impractical for the results aimed at or intended.

As all experiments are dangerous, so it is a dangerous thing to experiment with worthless patent medicines and nostrums of the kind that spring up in the night, and "none know from whence they came" or what their origin. It is seeking after an impossible result to look for health in a bottle of **alcohol** and **sarsaparilla** or a package of **senna** and **straw**, and such experiments are often disastrous to the experimenter.

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OUR BOOK TABLE

The Spiritual Outlook. A Survey of the Religious Life of Our Time as Related to Progress. By Willard Chamberlain Selleck. Little, Brown & Co.; Boston. Price, \$1.

The author of this very excellent and valuable contribution to the religious thought of the age is the revered and greatly loved pastor of the Church of the Mediator (Universalist), Providence, R. I. He has touched sympathetically the current life of the day, thought deeply about its seething problems, and read widely the best thought about them. With a candor and tolerance as rare as it is remarkable he gives, with refreshing frankness, his best finding on these vital subjects. Not for many a day has a volume proved fuller of sweet reasonableness and light, and imparted more to the eager searcher for truth. Ministers especially will find the book suggestive and helpful, particularly in removing denominational prejudices.

The Old World in the New Century. By William E. Barton. The Pilgrim Press; Boston and Chicago. Price, \$2.50.

This is a most interesting narrative of a tour of the Mediterranean, Egypt and the Holy Land written by a keen observer. It is gotten up for the benefit of those who have made the journey, and wish to remember it; those who hope to make the journey, and wish to prepare for it; and those who cannot make the journey, and wish to read about it. The work contains 240 illustrations, most of them made from photographs expressly for this production. A very fine quality of paper is used, and the binding is handsome and durable. The vividness of Dr. Barton's descriptions and the pictures give an unusual realism to the characteristics of the cities and people of the Bible lands, and quickly dispel the mistiness which seems to be associated with Palestine and all that the land represents.

The East of Today and Tomorrow. By Henry Codman Potter, D. D., LL. D., Bishop of New York. The Century Co.; New York. Price, \$1.

Bishop Potter is one of the foremost observers and thinkers of America, and his utterances always command attention, although they do not always win approval. In this publication there is little to excite controversy, but much that is instructive. It is the outcome of the author's visit to Japan, China, India, the Hawaiian Islands, and the Philippines. He deals with the religion, tradition, class prejudice, method of living, politics, and the beginning of development in the nations of the Orient. The chapters are straightforward, concise, and full of prophecy as well as of comparisons relative to the material to work upon and the work done by civilized and conquering nations in the respective countries. As the journey was made just after the close of serious hostilities in the Philippines and the quelling of the Boxer movement in China, it necessarily deals with the questions which became uppermost then and which are now in process of solution. The book is dedicated to J. Pierpont Morgan, who paid the expenses of the Bishop's tour.

Letters from a Self-Made Merchant to his Son. By George Horace Lorimer. Small, Maynard & Co.; Boston. Price, \$1.50.

Almost every sentence in this book snaps like a cattle-whip. It purports to be a collection of letters written by the head of a house of Chicago pork-packers to his son in Harvard. He is anxious to help the young man form the right kind of business principles and habits, and therefore tells him what to do in order to avoid the pitfalls which cause so many young men to fail. There is much in the letters that can be read with great profit by men of any age, but it is designed especially for the youth who has just entered upon a business

career, has his foot upon the first round of the ladder, and is anxious to reach the top as soon as possible.

A Maker of the New Orient - Samuel Rollins Brown. By William Elliot Griffis, L. R. D., Fleming H. Revell Co.; New York, Chicago and Toronto. Price, \$1.25.

Many agencies and influences aided in bringing about the evolution which is now in progress in China, Japan and Korea, but none were more potent than the personality and work of the American missionaries. They are very properly called "Makers of the New Orient." Mr. Brown, the subject of this sketch, is one of them. He initiated Protestant Christian education in China and started the first Chinese students to study abroad, taught the Japanese nearly twenty years, translated the New Testament into Chinese, and began the training of a native ministry in that country. Dr. Griffis handles his material admirably, and gives the reader a satisfying understanding of the character and deeds of Mr. Brown. It is a well-written record of a varied, busy, and successful life.

School of the Woods. By William J. Long. Illustrated by Charles Copeland. Ginn & Co.; Boston and London.

As is suggested by the title, the central idea of this book is the large place which early education holds in the life of birds and animals. "After many years of watching animals in their native haunts," says the author, "I am convinced that instinct plays a much smaller part than we have supposed; that an animal's success or failure in the ceaseless struggle for life depends, not upon instinct, but upon the kind of training which the animal receives from its mother." His book is an elaboration of this view, in which the distinctive traits of forest dwellers are most charmingly described. It opens up a new field for students of nature, and leads one into serious meditations upon the essential unity of all animal creation, including man. It is well adapted to the understanding of children, and at the same time is interesting to adults. The numerous pictures of birds and animals, by Mr. Copeland, give vividness and intense realism to the entire volume. Almost every page is embellished with some kind of a sketch. A very fine quality of paper is used, which brings out the printed matter with telling effect. The author is well known as a writer on nature subjects, and does not need special mention or commendation. His excellent work speaks for him.

Abraham Lincoln. A Short History Condensed from Nicolay & Hay's "Abraham Lincoln." By John G. Nicolay. The Century Co.; New York. Price, \$2.40.

We have here a readable and quite comprehensive biography of Mr. Lincoln in one volume of 555 pages by an author who is thoroughly familiar with his subject. It contains a large amount of information cleverly embodied in well-formed and flowing sentences. Although condensed from the larger history by Nicolay & Hay, the narrative runs on from beginning to end with most pleasing smoothness. The publishers are entitled to commendation for the superior paper, press work and binding of the book.

The Intrusions of Peggy. By Anthony Hope. Harper & Brothers; New York and London. Price, \$1.50.

This last book of Mr. Hawkins is rather a disappointment, as one expects great things from him after the "Prisoner of Zenda" plot and the wit of the "Dolly Dialogues." It almost seems at times as though he had tried to write a book of so many words to order, and was forced to pad it out. A young widow, Mrs. Trevella, goes to London to see the world, which has heretofore treated her rather shabbily. She gets in with the exclusive political and social set, and then tries to use her position

to introduce an American millionaire and his impossible wife and daughter into society, in exchange for which she expects to increase her small fortune from the "tips" the American will give her on the stock market. She doesn't "play fair," and meets with many adventures, resulting in her social downfall. Peggy, the real heroine of the book, is a most lovable young English girl, with a genius for putting things right among her friends, most of whom are in a Bohemian set. Mrs. Trevella flies to her in her trouble, and she proceeds to untangle the twisted threads and brings to light a very interesting love story. The book is thoroughly English in conception, but — perhaps we deserve it — the description of the American family, and especially the daughter, strikes us as rather harsh. The mother is made so hopeless that she is used merely as a background. Were it not for the author's delicacy of subtle suggestion rather than bold, free drawing, the picture would be unbearable. Peggy's sweetness, truth and loyalty stand out in marked contrast. The men in the book are all peculiar types, except Tommy, a frank, sensible young lawyer, who will marry Peggy when she wishes to settle down. Indeed, the book is worth reading if one is not discouraged by the opening chapters.

Confessions of a Wife. By Mary Adams. The Century Co.; New York.

This remarkable story, which has attracted so much attention as it has appeared serially in the *Century*, is one of the most-talked-about books of the season. It is written in the form of a diary and letters, which tell the heart-history of Marna Trent, "Wilderness Girl" and deserted wife. One lays down the book with the feeling that he has been intruding — has seen into the soul and life of a woman as but few friends should. Marna is a high-strung, affectionate woman, whose mother died in her early childhood, and who expresses herself better on paper than in conversation. After a rather volcanic courtship she marries her father's secretary, who at the time loves her devotedly; but with her exacting nature she becomes wearisome to him, and he goes away. A physician who has long loved her is her mainstay in an almost unendurable situation, and helps and advises her

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so that she finally wins back her husband and also, best of all, retains her love for him. Dr. Robert Hazleton is truly a knight of the twentieth century. Through it all he holds himself in marvelous control and encourages Marna's growth into a wiser wife and a better self-poise. There is a situation that almost becomes tragedy in the concluding chapters, in which the doctor plays a very noble and pathetic part. The interest of the book centres in the attitude of Marna towards her husband and Dr. Robert, and will cause much discussion of the prominent sociological questions of the day, marriage and divorce. All right-thinking people will agree that Marna chose the wiser course; but she never could have so chosen with a weaker man for a friend. All honor to Dr. Robert Hazleton, wise physician and friend!

Select Notes. A Commentary on the International Sunday School Lessons for 1903. By F. N. and M. A. Peloubet. Illustrated. Cloth, \$1.25. W. A. Wilde Company: Boston and Chicago.

Years of experience in interpreting Bible lessons, united with rare personal qualities as an exegete—the power of condensed but precise statement, skill in drawing ap-

posite illustrations from a wide range of sources, ability to put emphasis on points where emphasis and amplification are most needed, a conservative but fair attitude towards modern critical views—have their fruitage in Dr. Peloubet's latest annual, the twenty-eighth in its valuable series. To those familiar with these yearly issues no commendation of this volume will be needed; it evidences a maturity in treatment which permits of little, if any, improvement. To those to whom the book is not familiar, no mere notice of this kind could adequately enumerate and explain the various features, evolved and added to from year to year, which combine to make these "Select Notes" easily *primum inter pares*.

Lois Mallet's Dangerous Gift. By Mary Catherine Lee. Houghton, Mifflin & Co.: Boston and New York. Price, 85 cents, net.

Lois Mallet, a demure but extraordinarily beautiful little Quaker girl, comes from her home on Cape Cod to visit friends in the city. She is ignorant of her "dangerous gift," as the quaint Quaker people call it, until awakened to it by most injudicious methods. She is led into temptation and spends some money she had earned herself as a surprise and help to her invalid father, on new clothes. The serious illness of her father awakens her love for her old life, and she goes home at once. All the characters are well drawn, especially the pyle, devout father and the quiet young Quaker who loves Lois. The book is wholesome and pleasing, and the moral is obvious.

The Herr Doctor. By Robert MacDonald. Illustrated. Funk & Wagnalls: New York. Price, 40 cents.

This bright, vivacious story tells of two American women, an aunt and her niece, who are traveling in Germany. The aunt, who is a Christian Scientist, suffers an attack of rheumatism, and is taken under protest to a neighboring castle for treatment by a physician whom she supposes to be only a simple country doctor. Much of the interest of the story centres in the real identity of the physician, who proves to be a German nobleman. The complications and the strategic game of love between the niece and the doctor in spite of the opposition of the aunt are interestingly described, and work to an unexpected ending.

A Man for a' That. By George Van Derveer Morris. Jennings & Pye: Cincinnati. Price, \$1.50.

The principal characters are Mr. Scott and Miss Holmes, students in a co-educational institution. Mr. Scott is a young man of ability, but unfortunately gets a reputation for clownishness which is detrimental to his advancement. Miss Holmes recognizes his true worth, and by her silent influence brings out his better qualities. All through the story there are many sharp contrasts between strength and weakness as manifested in the college students. Mr. Scott, after many ups and downs, enters the ministry, and takes Miss Holmes with him as his wife. It is a fine book for young people in college.

Bob Knight's Diary Camping Out. With sketches by Bob. By Charlotte Curtis Smith. E. P. Dutton & Co.: New York. Price, \$1.20.

Boys will enjoy this "diary" keenly. It appears to have actually been made on the spot—Buck Pond, on the shore of Lake Ontario. The pictures are not noteworthy for their artistic qualities, but their very crudeness makes them interesting. Perhaps that is where the real art comes in. The descriptions of the doings of the boys composing the camping party are given with considerable detail, and the entire book—pictures and all—will be relished by "old" boys as well as by small boys.

The Hardy-Gurdy. By Laura E. Richards. Dana Estes & Co.: Boston. Price, 75 cents.

This is an ideal book for children of all ages. Substantially bound, handsome in

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appearance, clean in tone, and to the last degree humorous and clever. The rhymes are ingenious, droll and fascinating, and the one hundred pictures by Mr. Mora are irresistibly amusing.

The Lovable Tales of Janey and Josey and Joe. By Gertrude Smith. Illustrated by E. Mars and M. H. Squire. Harper & Bros.: New York and London.

Large type and a collection of bright pictures make this children's story-book very attractive—a worthy successor of "The Roggie and Reggie Stories." It is well designed for a Christmas present to some boy or girl.

Brave Heart Elizabeth. By Adele E. Thompson. Lee & Shepard: Boston. Price, \$1.

This is a book for the older girls. It is a story of the Ohio frontier, much of it taken from life, the heroine being one of the famous Zane family from whom Zanesville, Ohio, takes its name. Elizabeth goes on horseback from Philadelphia to Ohio to rejoin her family, accompanied by her brother and a girl friend. Upon arrival they find that the Indians have risen. Through the fights that ensue Elizabeth keeps cheerful, brave and happy, and well merits the name bestowed upon her. The book gives us a stirring, dramatic picture of the dangers and hardships our forefathers endured in conquering the wilderness of the West.

The Treasure of Shag Rock. By Robert Lloyd. Lothrop Publishing Co.: Boston. Price, \$1.

There is a good deal of the Jules Verne flavor about this story of adventure. It opens in a preparatory school near Boston, where the hero, George Hurst, makes a record in a well-described field day in track athletics. The scene then shifts to San Francisco and a hunt for treasures buried in an island in the South Pacific, the clue to which is a parchment made of human skin. The treasure-seekers are tracked by pirates, have two fierce fights, find the island, destroy the pirates, discover no treasure, and are directed back to San Francisco harbor, where they find the treasure below the water line on Shag Rock. Mr. Hurst, father of the hero, is the real life of the expedition. With the large fortune recovered from the water he returns to Boston and pays off a lot of creditors in full. Interwoven in the narrative is much wholesome advice to boys, which is so mixed up with the excitement of the adventures that they cannot avoid reading it.

Magazines

—"Through Siberia to Bering Strait," by Harry De Windt, in the November *Harper*, is an interesting illustrated account of this explorer's latest attempt to make the journey from Paris to New York overland by way of Bering Strait. There are two noteworthy scientific papers—"The Newest Conceptions of Life," by Carl Snyder, and "Evolution and the Present Age," by the late John Fluke. A valuable paper on "Ancient Peoples of the Petrified Forest of Arizona," by Walter Hough, of the United States National Museum, is published by permission of the secretary of the Smithsonian Institution. In strong contrast is a brightly written sketch entitled, "A Sane View of Anthony Wayne," by John R. Spears. Three other special articles are: "The Distribution of Rainfall," by A. J. Herbertson; "New England Fisher-folk," by Guy Wetmore Carryl; and "How the Bible Came Down to Us," by F. G. Kenyon. There is, as usual, a well-selected assortment of fiction. The tinted pictures are very effective, the frontispiece—a view of a castle and its walls, illustrating "Gaius the Troubadour"—being especially striking. (Harper & Bros.: New York and London.)

—Two years ago this month the *World's Work* made its bow to the American public and solicited the good-will of a people already supplied with an abundance of excellent period-

icals. It was a bold venture. The projectors had carefully counted the cost, and were prepared to lose a modest sum and then quit. But, much to their surprise and gratification, their magazine at once bounded into popularity, and is now on a permanent and highly profitable basis. In the November number the editor tells, in his own interesting way, how the periodical came to be started. "The broad idea of the magazine," he says, "is that efficient activity by the whole people is the basis of all sound and beautiful growths in a democracy. It is the basis of social health, of political sanity, of literature—of everything; and the efficient activity of men now living is, therefore, the most interesting subject in the world to make a helpful magazine literature." This idea has been most consistently worked out, and now the *World's Work* is accepted as a foremost interpreter of the American spirit. The November number appears with its striking cover design in a pleasing tint of green on a background of solid gold. Its table of contents is rich and varied. The numerous fine full-page portraits and pictures are especially noteworthy. The leading article is by Andrew Carnegie, entitled, "Europe vs. America." Among the topics discussed in the special articles are the "Real Rulers of Russia," "The Rebuilding of London," "Saving the Fisheries of Our Inland Seas," "Another Revolutionary Increase of Gold," "The Human Side of Labor Unions," and "The Quiet Control of a Vast Estate." (Doubleday, Page & Co.: New York.)

—Foremost among the contributions in *Frank Leslie's Popular Monthly* for November is "The Greatest Fur Company of the World," by Agnes C. Lant, embellished with numerous illustrations. There is a story of the days of knight-hood by Rev. Dr. Henry Van Dyke, entitled, "The Mill." Ralph Connor tells about "Glengarry School Days," and Broughton Bradenburg furnishes an amusing sketch, "Cinnamon Fritz and the Liederkranz." Andy Adams contributes a thrilling frontier story, "A Question of Possession." (Frank Leslie Publishing House: New York.)

—The complete novel in *Lippincott's* for November—"The Other Man"—is by Frederic Reddall. "A Slender Sheaf of Memories," by "Senex," and Edgar Allan Poe's "Last Night in Richmond," by J. F. Carter, M. D., are noteworthy. Creditable short stories are contributed by Alice Brown, Charles Morris, Dorothy Richardson, Caroline Lockhart, Elizabeth D. Lewis, Lucy Baker Jerome, and Abbie Farwell Brown. (J. B. Lippincott Co.: Philadelphia.)

—The opening paper in *Scribner's Magazine* for November is entitled, "In the Paths of Immigration," by James B. Connolly. Curtis Guild, Jr., furnishes a timely description of "The Spellbinder," as the campaign orator is commonly called. The illustrations by E. Potthast are taking. Winthrop L. Marvin writes about "The American Ship in 1902." The concluding chapters of "The Little White Bird," by J. M. Barrie, appear, together with short stories by Julia Magruder, Margaret Sherwood, Edith Wharton, Sewell Ford, and F. J. Stimson, and verses by Harriet Prescott Spofford, John Russell Taylor, John Finley and Rosamund Marriott Watson. (Charles Scribner's Sons: New York.)

—In the November number the *Century* marks its new year and volume by the introduction of new type and a lighter looking page. It has a cover, in colors, by Adamson, and adds to the range and interest of its experiments in color-printing seven pictures by Maxfield Parrish, originally made in color for the series on "The Great Southwest," and which have already appeared in black and white. The article of greatest current interest is probably "The So-called Beef Trust," by George Buchanan Fife. Two serial stories begin in this number—"The Yellow Van," by Richard Whiting, and "A Forsaken Temple," by Anne Douglas Sedgwick. The illustrations are by Charlotte Harding. The concluding part of Mary Adams' "Confessions of a Wife," eagerly awaited by many readers, is also given, and several short stories. The "Prologue of the American Revolution" is the title given to a group of papers by Prof. Justin H. Smith, of Dartmouth, dealing freshly with an unbacked and heroic theme—the Canadian campaigns of Montgomery and Benedict Arnold. "The Grand Canyon of the Colorado" is described by John Muir, with much about the

wonderful color of the canyon, which is illustrated in one of Mr. Parrish's frontispieces. There are four pictures of Brittany by Castaigne, with notes by the artist; a habitant ballad by Wallace Bruce Amsbury, entitled "Football at Chebanse;" and other poems by Edwin Markham, L. Frank Tooker, John Finley, Katherine Pelton, and others. (The Century Co.: New York.)

—The special features of the *American Monthly Review of Reviews* for November are illustrated character-sketches of Col. Carroll D. Wright, head of the United States Department of Labor, and President John Mitchell, of the United Mine Workers, by H. T. Newcomb and Frank J. Warne, respectively; an article on "The Settlement of the Coal Strike," by Walter Wellman; an account of "A Successful Farm Colony in the Irrigation Country," by Albert Shaw, with pictures. In "The Progress of the World" and the cartoon department, the recent coal strike is treated with great fullness and frankness. (Review of Reviews Co.: New York.)

—"Some Reflections upon the Reaction from Co-education," by Prof. James Rowland Angell, of the University of Chicago, is the first article in the *Popular Science Monthly* for November. He deals at length with all phases of the subject, but says frankly that the most serious problem which co-education has to face "is unquestionably that involved in maintaining proper social relation between the sexes; and this must, if solved permanently, gain its solution from the action of public sentiment in the student body itself." The paper on "Scientific Palmistry," by Prof. Harris Hawthorne Wilder, deals with "a system of personal identification founded upon the epidermic markings of palms and soles." "Towards the North Pole" is an interesting resume of the various attempts that have been made by Arctic explorers to penetrate that region. Dr. Frederick Adams Woods, of Harvard University, continues his discussion of "Mental and Moral Heredity in Royalty," in the special treatment of "Evidences from Sweden." (The Science Press: New York.)

ARE YOU AMBITIOUS?

Coffee Makes Some People Helpless

We inherit our temperaments. Some children are happy and bright, while others are nervous and cross. Care should be taken that the child is given proper food and drink so as not to increase natural nervousness or to bring it on; but this is often overlooked by mothers, who permit their children to drink coffee without check.

The wife of a groceryman living in Siloam, Mo., says: "I was born with a nervous temperament, and this was increased by my parents giving me coffee when a child, unconscious of its bad effect on my nervous system. In time, a cup of coffee in the morning invariably soured on my stomach, and a single cup at night would make me nervous and wakeful and often cause a distressing heart-burn. Last year I lay in bed all summer with nervous prostration, a complete wreck from coffee drinking. I craved a good, nourishing, hot drink, and commenced to use Postum Food Coffee.

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WOMAN'S HOME MISSIONARY SOCIETY

Annual Meeting

Delegates and visitors to the 21st Annual Convention of the Woman's Home Missionary Society of the Methodist Episcopal Church made no mistake in accepting the cordial invitation to Kansas City, Mo., extended by both Kansas City, Mo., and Kansas City, Kansas, last year. The great audience, assembled on the first morning of the meeting in Grand Avenue Church, bright with flags, flowers, happy faces, and cordial greetings, was warmly greeted by the national president, Mrs. Clinton B. Fisk, of New York city, and then led in an earnest devotional exercise by Miss Winifred Spaulding, superintendent of Fisk Training School, Kansas City, Kansas. Addresses of welcome to Grand Avenue Church by Rev. W. A. Quayle, D. D., pastor of the church; to Kansas City Methodism by Rev. M. S. Hughes, D. D.; to St. Louis Conference by Rev. W. T. Wrigut, D. D.; to Kansas Conference and Fisk Training School by Rev. J. W. Alderman, D. D.; and to the West by Rev. C. B. Spencer, D. D., editor of *Central Christian Advocate*, were all of great interest and value. The response by Mrs. J. W. Campbell, of New York city, was both graceful and spirited. She said, among many good things: "We are not welcomed for ourselves alone, but for what we stand for; for the gracious and growing work which each year reaches out a little further than the year before."

A feature of the first session of the convention was the annual report of the national corresponding secretary, Mrs. Della L. Williams, of Delaware, O. Always clear, inspiring, and womanly, her admirably-prepared and rendered report carries conviction to the hearts of her hearers. The gain of nearly one thousand new organizations during the year, representing over seven thousand additions of the different grades to the rolls of the Society, was received with applause. It was a magnificent report, full of spiritual power, of courage, faith, hope, and love.

The report of the national treasurer, Mrs. Geo.

H. Thompson, of Cincinnati, O., was inspiring. The sum total of moneys received during the year, including certain loans made for building enterprises, reaches the high-water mark of \$341,243.26 — the actual increase in receipts from Conferences over the previous year being something more than \$50,000.

In a gathering so large as this, numbering this year about two hundred delegates and visitors, with large numbers of local visitors from the surrounding country, it is apparent that the work cannot be reported in detail. An always interesting part of the program is made up of reports from Bureau Secretaries, who keep in close touch with the work in their respective fields during the year, coming up to the annual meeting with vivid pictures of work done, advances made, new work projected, and needs for the coming year. The Conference Societies report through their secretaries, two minutes being allowed each secretary, and these condensed reports introduce much life and variety into the meetings, bringing as they do each year, in nearly every instance, marked indications of decided advance, not only in contributions, but in home missionary sentiment. The meetings of the committee of the whole on finance, in which each Bureau brings forward its budget for the year, making stirring appeals for advance in almost every instance, are full of interest. Presided over by Mrs. D. L. Williams, the work proceeds systematically and rapidly, and it is always a refreshing feature of these sessions to observe the cordial responses made by Conference Societies in pledges for the work in various sections of the country. New England heartily responds to California's call for help, and vice versa.

Special interest centered in the representation of work undertaken by the Society in our new possessions, Hawaii and Porto Rico. An evening was given to this work, which was full of the charm of novelty. Mrs. J. C. Winston, of California, made an earnest plea in behalf of the interesting work for the Japanese on the Pacific Coast and Hawaii. Miss Lena B. Gray, a deaconess who labors among Japanese women and children in San Francisco, and Miss T. Kasai, a sweet-faced young Japanese woman, both spoke effectively on this work. A charm-

ing little Japanese girl of ten years, a rescued child, sang with sweetness and power. Mrs. May Leonard Woodruff, secretary of the Bureau for Porto Rico, closed the evening's program with an inspiring address on the admirable work of the Society now going on in this island, where three of our workers co-operate with the Missionary Society, carrying on a fine day-school, an industrial home, sewing schools, etc., in addition to doing parish work for the churches. More workers are needed, and will soon be forthcoming without doubt.

The work in Hawaii and Porto Rico by no means includes all the foreign work done by the Society. The Chinese on the Pacific Coast, miners in coal regions, lumbermen in the North, and great numbers of foreigners in our cities and scattered throughout the country, share in the helpful activities of the Society, and a recent development in Boylan Home clearly indicates that the disposition to labor for foreigners is strong among our Home workers. A most interesting field has opened in Jacksonville, Fla., among Chinese and Syrians, under the devoted care of Miss Baker, a teacher in Boylan Home, and many other instances might be noted, all of which attest the truth of a recent utterance by Dr. Oldham: "The whole missionary work of the United States rests back upon an effective, adequate program of home missions."

The widespread work of the Deaconess Bureau had to be compressed into an afternoon and evening. Mrs. Jane Bancroft Robinson, secretary for this Bureau, presiding. Miss Bancroft spoke upon "The Present Status of Rust Hall," presenting a clear idea of the actual condition of this fine new building at the present time. She was followed by Mrs. Robinson, who made a most lucid and satisfying statement, showing what has been accomplished, and how, during the five years since the Society decided to erect this much-needed building as a memorial to Mrs. Elizabeth Lowmes Rust. During these years \$55,000 has been raised by auxiliaries for this purpose, and an installment plan for raising the balance, devised and operated by Mrs. D. L. Williams, promises to nearly complete the necessary amount during the coming three years.

Pledges taken by Conferences resulted in the fine sum of between thirty and forty thousand dollars, which, divided among many Conference Societies and extending over three years, will doubtless be raised without difficulty. Most appreciative mention was made of the valuable services of Dr. C. W. Gallagher, president of the Lucy Webb Hayes National Training School in Washington, D. C., who has labored wisely and effectively in bringing this fine building to completion, as well as in promoting a high standard of scholarship among the students. Dr. J. N. Beard, president of the Training School in San Francisco, gave an earnest and thoughtful address, revealing the fact that his heart is in the work of developing a superior training school on the Pacific Coast. Fisk Training School in Kansas City, Kansas, was represented by Miss Winifred Spaulding, who spoke so earnestly upon the need of a Home of their own that the following morning action was taken looking toward an early supply of this need. Rev. and Mrs. W. H. Riley, founders of Riley Training School for Deaconesses (colored), represented their young and promising work, reporting four graduate deaconesses, and a good class expecting to graduate next year. Reports of hospitals under the Deaconess Bureau of the W. H. M. S. were excellent. Sibley Hospital, in Washington, D. C., has never been so prosperous, and the pressing need for new accommodations must very soon be met. The wide work of the Deaconess Bureau of the Society deserves a full report by itself. Its growth has been marvelous, and it stands at the very doorway of its usefulness. Mrs. Jane Bancroft Robinson and her sister, Miss H. A. Bancroft, field secretary for the Bureau, deserve great praise for their faithful and painstaking labor in building up this line of our work.

A part of one of the morning sessions was rendered picturesque by the introduction of visiting missionaries from various Indian tribes. The Iottawatomies in Kansas, the Nooksacks in Washington, and the Pawnees and Poncas in Oklahoma, were all represented, and most earnest and pathetic were the pleas for these Indians from the missionaries who were giving them devoted service.

Features of special interest during the convention were an evening of stereopticon views vividly explained by Mrs. May Leonard Woodruff; an evening devoted to a Young People's Rally, presided over by Mrs. George E. Reed; the fine reception given by the ladies of Independence Avenue Church to the convention, which was very largely attended and most delightful; the two children's meetings held on Sunday, one in each Kansas City; and the annual address, always an occasion of great interest, delivered on Sunday evening in Grand Avenue Church by Mrs. T. L. Tomkinson, of Williamsport, Pa. The large church was packed with interested hearers, and the address was one of great strength and beauty. The churches of the two cities were generally given up to the Society on Sunday, and several new organizations resulted.

That the Society has not been inactive during the year is evident, since not only has Rust Hall gone on to completion, but Tillman Avenue Mission in Detroit, Mich., and the Medical Mission in Boston, Mass., have both erected ex-

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AGENTS WANTED.

cellent new buildings, the latter at a cost of \$27,000, and some lesser buildings have also been brought to completion. The Thank-offering Fund has passed the \$225,000 mark, and goodly additional sums are in sight.

Among many welcome visitors Bishop Hamilton was cordially received, who addressed the convention in brotherly words, and on a later day conducted the beautiful communion service and consecrated four deaconesses; Drs. G. B. Smyth and H. C. Stuntz, field secretaries of the Missionary Society; and Dr. C. B. Spencer, editor of *Central Christian Advocate*, with many other visiting brethren from near-by Conferences, who were all most cordially greeted, as well as noble women, not a few, including Miss Mary Helm, editor of the *Woman's Home Missions* organ of the Methodist Episcopal Church, South, the mother and sisters of Bishop Hartzell, Miss Gibson of Scarritt Training School, Mrs. Dr. Masters of the Pacific Coast, and representatives of two Home Mission Conventions of the Baptist and Methodist Episcopal Church, South, Societies in session during the time of our meeting.

Largely increased appropriations were made for the coming year. Chattanooga, Tenn., was decided upon as the next place of meeting, and the Convention was brought to a close on the afternoon of the eighth day after the most inspiring and successful meeting during the existence of the Society. With grateful thanks to God and a heartfelt appeal to the church for sympathy and support, the Woman's Home Missionary Society enters upon a new year of service for the love of Christ and in His name.

— Before my conversion I worked toward the cross, but since then I have worked from the cross. Then I worked to be saved; now I work because I am saved. — D. L. Moody.

Highland Church, Mt. Bowdoin

It is especially gratifying to be able to announce that the present pastor of this church, Rev. George Alcott Phinney, has already succeeded in relieving it from its immediate embarrassing financial limitations and burdens, and that a general spirit of gratitude, hopefulness and courage prevails. When this church was dedicated by Bishop Mallalien, Dec. 8, 1900, it was found that \$23,000 was necessary to pay all floating indebtedness, and the property was mortgaged for that amount. The mortgage note bears five per cent. interest, requiring \$1,150 a year to meet it. The note also called for \$2,000 to be paid Nov. 1, 1902. The year opened with an expense account of \$6,000 facing this young society. Untoward circumstances connected with Mr. Phinney's appointment made the outlook all the more embarrassing. It seemed as if disintegration, failure and surrender of the property on the mortgage were inevitable. The pastor, however, by wise, persistent and hopeful effort, with about \$500 secured from friends not connected with the church or congregation, has succeeded in raising not only the funds needed to pay the interest of \$1,150, but the \$2,000 due on the mortgage.

As the readers of the HERALD learn of these remarkable facts they will share in the gratification felt by Pastor Phinney and his flock. This leaves an indebtedness of only \$21,000 on a property worth \$50,000. The mutual bearing of such heavy burdens has fused the people into close union. The departments of the church are growing in efficiency. The Ladies' Aid Society, under the leadership of Mrs. H. A. Sibley, through earnings and contributions on church organ and bank mortgage, have paid about \$800 this year so far. The women subscribed \$3,000 on the mortgage debt. The stewards and trustees and the people are faithfully meeting their subscriptions made by the Powell bond system a year ago. Miss Addie Gertrude Gardner, well known in Dorchester, has been induced to take the presidency of the Epworth League. Mr. William L. Anderson, of the Dorchester High School, has been persuaded to start a movement among the young men of the congregation for Bible study. Mr. Anderson for a number of years was connected with the Y. M. C. A. Mr. Oscar H. Bresee, another teacher in the high school, with a corps of faithful teachers, has charge of the Sunday-school. Some of the best families in that section are turning toward this church. Phineas Elton, Esq., one of the superintendents of South Boston Sugar Refinery, and a man who saw St. John's, South Boston, through its heavy debt, has just become the treasurer of the board of stewards.

This church is situated on the corner of Washington and Dakota Sts., and is one of the finest locations in the city. The property consists of a wooden church and an adjoining parsonage, commanding magnificent views of Dorchester and the harbor. Dakota St. has just been finished, near the church, and granolithic walks now surround the entire property. It is one of the handsomest exteriors of any church property in the city.

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THE TWENTIETH CENTURY THANK OFFERING

TO THE MINISTERS AND MEMBERS AND
FRIENDS OF THE METHODIST EPISCOPAL
CHURCH:

We congratulate you on the good progress made in the great Twentieth Century Thank offering undertaking, and exhort you to use *all diligence* to complete it, since the time that remains for doing it is so short.

Eighteen millions—nine-tenths of the amount called for—has been paid or pledged. All the objects named in the Thank Offering are worthy, and should continue to receive the offerings of our people.

Special attention should be given to making secure all conditional gifts, particularly those offered in behalf of our colleges and other schools. But one of these causes is so worthy and needy, and has received such a small portion of the Thank Offering, that we set forth its claims again.

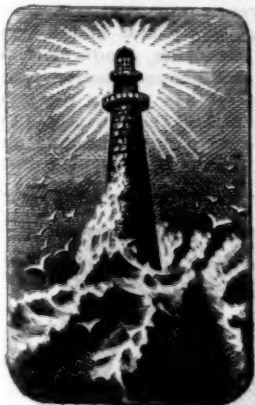
A little more than half a million dollars has been subscribed to the Permanent Fund for Conference Claimants, in the different Annual Conferences. There is no Central Permanent Thank Offering Fund for Conference Claimants. What each Annual Conference raises goes into the hands of the trustees of that Conference. Let every congregation in our church that has not raised at least a dollar per member for the Permanent Fund for Conference Claimants during the Thank Offering period, on the last Sunday of the year take a collection for the men who, under the blessing of the great Head of the church, have made Methodism in America. Where there are more than two appointments on a charge the offering might be taken on some of them the Sunday preceding. Let the cry in each Conference throughout our church be: "At least a dollar per member for our Permanent Fund for the Veterans of the Cross!" Two Annual Conferences have made contributions for this cause that already aggregate more than a dollar per member, and are proposing much more in the same direction. All honor to the Michigan and New York Conferences! May they have many to follow their example! Not a preaching appointment should be overlooked. Thousands of our churches have done nothing for the Thank Offering. Let every member of the church be personally solicited to make a thank offering for the Permanent Fund for the Conference Claimants. We appeal to presiding elders and pastors and laymen to give themselves to the task, in the months that remain in this year, of making provision for the wants of our aged and infirm ministers, and for the families of the men who spent their lives in sowing and reaping in the Lord's fields, but are now fallen asleep.

The tithes are being brought into the Lord's storehouse. Blessings, prophecies of greater ones, are being poured out on a grateful, giving, hopeful church. Let there be no lack in the tithes, that the blessing that follows may be so large as to fill the church with wonder and joy!

EDWARD G. ANDREWS, President.

EDMUND M. MILLS, Corresponding Sec.

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On Friday, Oct. 3, at the fall reception and social rally of Trinity Church, Springfield, the older folks, members of the church, to the number of 35, gathered at noon for a reunion and turkey dinner, much to their delight. The above group picture was taken of these Christian veterans, most of whom are readers of Zion's Herald.

A GROUP OF VETERAN MEMBERS OF TRINITY METHODIST EPISCOPAL CHURCH, SPRINGFIELD



THE CONFERENCES

MAINE CONFERENCE

Portland District

Biddeford.—The Epworth League reports encouraging progress. A band of Standard Bearers of forty members has raised \$27 for foreign missions. Several are taking systematic Bible study. Electric lights in the vestry make that room much pleasanter. Pastor and people were ready to invite the Conference, but Bridgton stepped in ahead.

Saco.—The treasurer reports all bills paid for the first six months. The preaching services, forenoon and evening, are well attended, and the people speak well of the pastor's sermons.

Oak Ridge.—This one part of the South Biddeford Circuit is supplied by a local preacher of the Biddeford Church, Chas. M. Hodgdon.

Congregations are large and increasing, and a good spiritual interest is manifest. At a recent quarterly visit the sacrament was administered to a large number, 3 were received by letter and 1 from probation. The people at the Pool and the Road are still anxious for a preacher, but no one has yet been found. The young men who were crowding the doors of our Conferences have disappeared. Have they all gone westward?

Old Orchard.—Rev. F. A. Litch and family are enjoying the commodious and convenient parsonage given by Mrs. Plumer. The ladies of the church have furnished it well. The Epworth League has sent two barrels of clothing to the Epworth Settlement in Boston. There is good interest in the social meetings, as is evidenced by five conversions. Cottage meetings are held in different parts of the town every week. Congregations are large every Sabbath.

Portland, Chestnut St.—On Thursday evening, Oct. 23, a farewell reception was given to

Rev. Luther Freeman and wife. The vestry was finely decorated for the occasion. A large number of friends from the church and the city were present. The expressions of regret at the departure of the pastor and his family were many and sincere. Brief speeches were made by Rev. W. S. Bovard, of Congress Street, by Rev. J. B. Shepard, of St. Paul's Episcopal Church, and by C. H. Baker, E. S. Everett and F. E. Eastman, of Chestnut Street official board. Mr. Freeman responded appropriately, thanking the people for their unfailing courtesy, expressing regrets at leaving them, and calling attention to the excellence of our Methodist economy, which would give them a new pastor at once. Refreshments were served, and the Zylpha Ladies' Orchestra furnished music. On Sabbath evening Mr. Freeman preached his farewell sermon to a very large audience. He left for Chattanooga on Monday, Oct. 27, at noon.

Portland.—Rev. Charles Roads, D. D., field agent of the S. S. Union, held an Institute at Congress Street, Friday afternoon and evening, Oct. 24, and preached at West Scarboro Saturday evening, and at Congress Street and Pine Street Churches the following Sabbath. All his services were enjoyable and very helpful. He will be welcome here at any time.

Biddeford.—Rev. C. W. Bradlee, while riding in a carriage, was farnown out by a runaway team and severely bruised. He is recovering rapidly and will soon be at work again.

Kear Falls.—Rev. F. C. Potter had the rare privilege of attending the great Missionary Convention at Cleveland. He has doubtless returned with increased ability to awaken new enthusiasm among his brethren. He and Rev. C. C. Whidden pledged the modest sum of \$300 on the \$300,000 pledged. The Maine Conference will doubtless honor their faith in their brethren and double that sum.

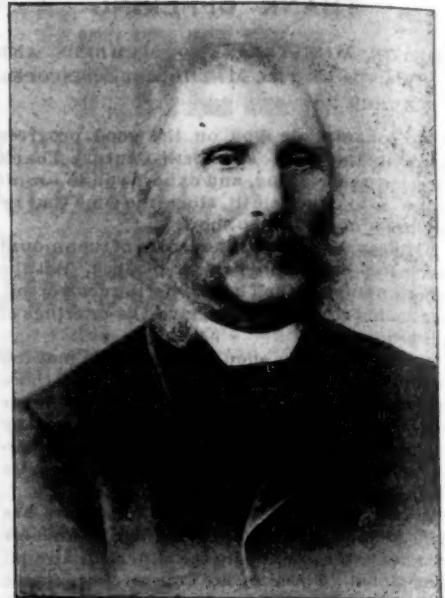
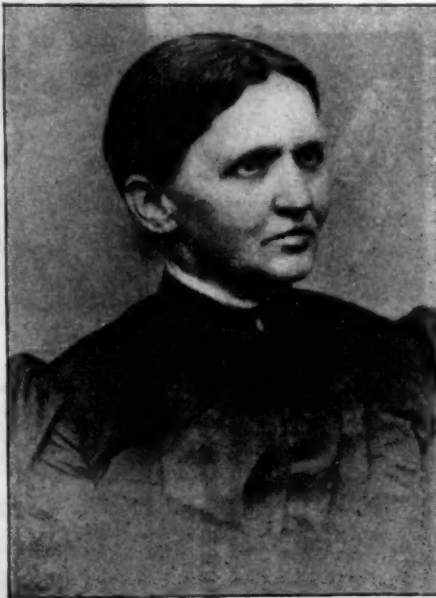
Portland, Washington Ave.—Under the faithful labors of Rev. F. R. Griffiths and wife this church is growing. There have been several conversions recently and accessions by letter. Another year they will need a pastor's whole time. There is no point on the district where there is so good a chance for establishing a strong church. There is a flourishing Junior League, and a choir of girls from this League sings at the Sunday services. Hymnals and Psalm-books have recently been purchased.

Portland, West End.—A boys' club and a children's class are providing for the religious instruction of the young folks. An excellent quartet choir made up of members of the church furnishes Sunday music without salary. The pastor is hoping for a revival, and is working hard for it.

CENTENNIAL OF WEST SCARBORO CHURCH

The humble edifice of the West Scarboro (or Dunstan's Corner) church was the scene of very interesting exercises, Oct. 23-26. On Thursday afternoon Bishop Mallalien gave an appropriate and instructive address upon the progress of the century, and in the evening preached an earnest Gospel sermon such as these old walls have echoed many times in a hundred years. This was the first visit of a Bishop in the century, and it was highly appreciated by the people. Rev. S. S. Cummings, now 88 years of age, pastor of the church in 1852, gave some reminiscences and preached a vigorous sermon on Friday evening. Rev. Chas. Roads, D. D., field agent of our Sunday School Union, gave an impressive discourse on Saturday evening. Rev. J. R. Remick, a former pastor, and the presiding elder were the preachers for Sunday. On Friday afternoon there were brief speeches by former pastors, followed by a banquet and a similar meeting on Saturday afternoon. The choir of the church rendered excellent music. The centennial services were deeply spiritual, and are being followed by revival services.

On Friday afternoon the pastor, Rev. James Nixon, read a carefully-prepared and very entertaining historical statement, from which are taken the facts now given: In 1801 Ralph Williston was presiding elder of the Maine District of the New England Conference. During his term of office Methodist preachers came to "Dunstan," which was then a ship building centre—an important seaport nearly equal to Portland at that time in population and business. Jesse Lee had preached in the town as well as Whitefield. The first Methodist society was formed in 1802 under the charge of Rev. Asa Heath, of the Portland Circuit. It was under



MR. AND MRS. WILLIAM MONTGOMERY

The 4th of November celebrated the fiftieth anniversary of the marriage of Mr. and Mrs. William Montgomery, of Malden. They have been subscribers to ZION'S HERALD since the first year of their marriage (1852), and their married children—Mrs. Mary A. Johnston and Mrs. John W. Young—have also been subscribers for a number of years. Mrs. Montgomery's father, Mr. Wm. Seavey, of Boothbay, Me., took ZION'S HERALD from its first publication, and from its pages she learned her A B C's. Mr. Montgomery was born in Boothbay in 1830. He early united with the Methodist Episcopal Church. He has occupied the positions of trustee, steward, class-leader, Sunday-school superintendent and treasurer for many years. He was a captain in the War of the Rebellion and served three years, being wounded twice. He married Miss Sarah E. Seavey, of Boothbay, Me., who was converted at an early age and united with the Methodist Episcopal Church. Their union has been blessed with five children, four of whom are now living, and three grandchildren, the sons of Mr. J. W. Young, of Malden.

Mr. and Mrs. Montgomery reside in Malden and are members of the Maplewood Church, of which Rev. F. H. Morgan is pastor. The anniversary was quietly observed in their home, their many friends remembering it with generous and hearty expressions of affectionate interest.

his preaching that Elijah Hedding, afterwards a Bishop, was led to Christ. In 1805 the membership of this church was 85, and in 1818 400 were reported. At present there are 62. At one time the circuit included Saco, Biddeford, Buxton, Kennebunk, Gorham and Cape Elizabeth. The changes in the boundaries explain partly the fluctuations in membership. Old Scarboro Church is the mother of some of our strongest churches of today.

Among the preachers stationed here were Lewis Bates, father of Dr. L. B. Bates of the New England Conference, and Samuel Hillman, grandfather of Chancellor James R. Day. Seventy-five different men have served the charge in the century. The only ones living now are: E. Davies, Henry Martin, J. E. Hadden, M. B. Pratt, C. A. Ratcliffe, J. R. Remick, J. L. Hoyle, T. C. Chapman, F. W. Smith, J. W. Lewis, Walter Canham, J. A. Ford, and the present pastor, James Nixon. Bishop Joshua Soule's name is on the quarterly conference records as presiding elder.

The present church edifice was erected in 1839. With the probable advance in the prosperity of the town through the opening of an electric line from Portland to Saco, it is hoped that the people will have courage to arise and build a better house for God's worship. The new parsonage, erected in 1899 during the pastorate of Rev. W. Canham, is one of the best on the district. With a church to correspond, this charge

ought again to take high rank in the Maine Conference. E. O. T.

Lewiston District

Bridgton and Denmark.—Things are moving well on all parts of this charge. If Denmark could be taken care of, Bridgton is field enough for any man. Bridgton now boasts of a large and first-class hotel, besides others that are "all right," as the phrase is. The village has a beautiful environment, and this, in connection with the lovely trip over the large Sebago Lake, and through the famous Songo, makes it a very popular summer resort. An official who has an eye to the needs and opportunities of the society has bought a large lot in the rear of the church, so that when the time comes the edifice can be enlarged; and it is not improbable that before very long the present parsonage, which is an excellent property and well located, will be sold and a modern house built adjacent to the church. This church has extended a very cordial invitation to the Conference to hold its next session in this beautiful town. It has entertained the Conference once (in 1896), when Rev. C. S. Cummings was pastor and Bishop Warren presided. The other denominations were very cordial, and opened their hearts, homes and churches. It has been a pleasant memory all these years, and the prospect of its coming again will be an equally pleasing anticipation. Rev. C. C. Whidden will look after

RISING SUN

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the details in an admirable manner, and will prove himself to be a most genial host. A portion of his vacation he spent with his parents in Aroostook County; he gave the address on the occasion of a Pearson memorial service in Presque Isle, in which all the churches joined; he also spoke in the interest of enforcement in other places; he preached to his former parishioners in Dover, and during their stay there he and his wife received a genuine ovation. Revs. I. Luce, G. D. Holmes, and I. Taylor supplied his pulpit, and the Epworth League took good care of the social services. Here we have a very enterprising and efficient Ladies' Circle. The finances are well up. Two young men have recently joined in full.

The old Free Baptist Church at Sandy Creek, where Mr. Whidden holds services on alternate Sunday afternoons, has been repaired and made much more inviting.

Our Neighbors.—Both the Baptists and Congregationalists held their annual meetings within the bounds of the Lewiston District—the former at Lewiston, and the latter at Bath. They met at the same time, late in September, so it was easy to look in upon them both. We were much pleased to have the privilege of hearing Dr. MacArthur of New York. He is a man of fine presence and forcible and eloquent speech. He had much to say in approval of the forward movement among the Presbyterians. He said that the minister that waits for things to turn up will soon be turned down. Both of these bodies of Christians are coping heroically with the new condition of things, and are discussing questions of great and practical moment. To listen to their papers and addresses was encouraging and edifying.

Beyond Our Borders.—Having a kind invitation to assist on the Epworth League day early in August at the Foxcroft camp-meeting, we took occasion to renew old friendships. We not only met Presiding Elder Dow, but Presiding Elders Jones and Hayward, also Rev. Messrs. Taylor and Spencer of the New England Conference, and many others. We listened to powerful sermons by Messrs. Dow and Hayward, and very able addresses by Messrs. Taylor and Spencer. While in that part of the State we had an opportunity to make several speeches in favor of prohibition and enforcement. A good Methodist brother was candidate for sheriff, but he was not elected. He probably will not want us to come again.

Later in the month we had an invitation to spend the Sabbath at the Strong camp-meeting, which was in charge of that prince of camp-meeting leaders, Rev. E. T. Adams. Strong being near our native place, and our second pastoral charge, and having had charge of the meeting several times, we could not resist the temptation to go. So we secured a good brother to supply our lack of service that day and enjoyed very much worshiping with the friends and revisiting the scenes of other years. We enjoyed the privilege of listening to excellent sermons by Rev. Messrs. Whiteside and Adams.

Personal.—While in Foxcroft we called on Mrs. Foster, widow of the late Rev. Benjamin Foster, and mother of M. C. Foster, Esq., of Waterville; and though 92 years old she is in remarkably good health and mental vigor. She lives with her daughter. She much enjoys a call from any who knew and loved her sainted husband. It was a real treat.

While tarrying in the hospitable home of A. C. Buck, of South Harrison, it was pleasant to see the parents and nine children, with the aged grandmother, surrounding the table. Among the presiding elders whom Mother Buck spoke of entertaining in other days, and all of whom have died, were Revs. Dr. Geo. Webster, A. Sanderson and E. Martin.

The other day we passed the church in Harpswell where the late Rev. Elijah Kellogg preached so long. A memorial bell, bearing his name

and the years of his pastorate, has just been put in the belfry.

A lady has recently died at "Shiloh." And yet Rev. Mr. Sanford claims that there has been one case of genuine resurrection from the dead there in answer to his prayers. It would seem that if he can raise the dead he could keep the living from dying!

We met Mrs. Sarah F. Marsh, of Brunswick, at class-meeting recently. She is in her ninety-tenth year. In reply to the question how long she had been a member of the church, she said: "I do not remember when I was not a member; my mother took me to the class when I was a small child, and I have kept on ever since." When she gets to be old and cannot attend the church services, it will be pleasant for her to remember that she went when she could.

A. S. L.

Augusta District

Our Itinerary.—We left our home in Waterville on the morning of Oct. 16, via Maine Central for Farmington, changing there to the narrow-gauge of the Sandy River railroad for our destination on that day, which was Phillips. Here we found Rev. J. R. Ford and wife in good health, with their little one, comfortably settled in the nice parsonage. In the evening we talked to a good-sized audience, after which we held the quarterly conference. All reports showed a very encouraging condition of things. Harmony prevails as it has not in the long past, and things seem to be on the upgrade. No friction appeared between pastor and people, and we found finances in a very good condition and the people quite encouraged. Mr. and Mrs. Ford are held in high esteem by this people. Here we tarried for the night.

The next day, at 7 o'clock, we left the beautiful village over another narrow-gauge railroad, the Phillips & Rangeley, for Dead River station, which is within five miles of Rangeley Lakes. At this station we left the train for Coplin, with our friend and brother, Hon. L. D. Grose, who came for us by previous understanding. After a ten miles' drive, mostly through the woods and over one of the best roads in this country, we arrived at his farm home, one of the best in the Dead River region. It was now nearly noon, and we were quite glad to partake of the bounteous dinner prepared by the motherly hostess, Mrs. Grose, who knows how to cook venison, partridge, or anything else that is cookable, and prepare it in a way that will satisfy the most fastidious. It was our privilege to remain here for rest till after supper, when Mr. Grose harnessed the strong horse into the double-seated carriage,

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ELGIN, ILLINOIS.

and filled it for the evening meeting four miles away, in the village of Stratton, a small portion of the town of Eustis. At the church we found a good congregation gathered to hear the Word. After the meeting we went to the home of a Mr. Dudley, whose wife is a member of our church. Here we remained for the night.

Saturday morning we took passage in a four-horse coach, at 8 o'clock, for Mt. Bigelow station on the Franklin & Megantic railroad. This stage ride was seven miles, over a very rough and hard road, up and down hills, but an enjoyable ride after all, for this, like the other, is mostly through woods. This is the great hunting and fishing region, and many come to this country for fish in their season, also for game in the fall, and not in vain usually. At 11 A. M. we left Bigelow for Kingfield, arriving there at nearly noon. Here we were met at the station by Rev. B. V. Davis, the genial pastor of our church, who escorted us to the parsonage, where we found a good dinner awaiting us, prepared by his daughter, as he boards with his son and his wife. At 2 P. M. the quarterly conference convened in the church, and a very pleasant hour was spent together, talking over the past and planning for the future. In the evening we preached to a fair-sized congregation, and so ended the day. Sunday morning, Oct. 19, at 10:30, we preached at Kingfield to a good congregation; and at Salem, another part of the charge seven miles away, we again had the privilege of presenting the Word to a large congregation for the place. Here, as in other places, we found too many churches—a sad thing to relate. A Methodist, Baptist, Holiness, and Universalist claim a right to preach and maintain worship, all living at starvation rates. At 7 in the evening we were again in our church at Kingfield, but on account of the thunder shower which occurred just at service time, there was only a small company present. Pastor Davis is in labors abundant. In August, while our Holiness friends were holding a camp-meeting in a tent during a very heavy thunder shower, the tent was struck, the lightning coming down the centre pole and killing a woman, a member of the Baptist church, and prostrating several others, at the same time striking the steeple of our church, injuring it considerably and knocking off plastering, so making repairs necessary. Pastor Davis is looking after this, and has nearly money enough raised for the purpose. Then he is quite a carpenter himself, as his work will show, for he made a sleeping room in the parsonage, doing all the work, even to plastering, papering, etc. Then he takes care of his flock, visiting from house to house, and has the longest and hardest circuit on the district. There are some things to encourage him and the people, for a debt of long standing on the church property has been canceled. Thank God and the good people of Kingfield! They now take courage and breathe easier.

Monday morning, Oct. 20, at 7 o'clock, we left Kingfield for Strong, a distance of fifteen miles, and in about one hour we were there, going via the same railway from Bigelow. Rev. Thomas Whiteside, pastor of our church at Strong, came to the station to meet and greet us with that same warm welcome that has characterized him in all the past. We were soon in the par-

**This is what Ayer's Hair Vigor does:
Restores color to gray hair, makes the hair
grow, stops falling, cures dandruff.**

J. C. Ayer Co.,
Lowell, Mass.

sonage, where we met Mrs. Whiteside and the daughter Annie. This was our home, and here we remained for the day, except for the time we were tramping through the camp-ground or calling on some of the old members. In the evening the quarterly conference convened at the parsonage, and here good cheer was manifest. Mr. Whiteside and family are much in evidence with this people, and pastor and people are manifestly satisfied with each other. Everything is beautifully pleasant here, and the reports showed a good condition of the finances, with about the normal strength of congregation, Sunday-school and religious interest. We tarried for the night at the parsonage, and the next morning at 7.50 we left Strong for our home, arriving at noon, having been away five days and a half.

Our next outing was on Saturday, Oct. 25-26, when we paid our respects to our good friend and brother, Rev. J. B. Lapham, and family, at Oakland. We reached there Saturday afternoon, and in the evening talked to a small con-

gregation, which was followed by a prayer and testimony service. The next day, Sunday, we found we had a full day's work on hand. By mutual consent the services were to be in our church all day at Oakland, instead of going to Sidney in the morning, as the custom had been. So at 10.30 we found a good congregation to preach to, and made the most of the opportunity. At 2 P. M. we had a much larger company, the house being nearly full. Communion service was held at 12, and a very precious hour it was. In the evening we had a real love-feast, the bread and water not being omitted. The entire service here all day was a matter of experiment, but we think it was very satisfactory. Consolidation seems to be the word, and concentration of forces is the secret of success on our small charges. We think it is the thing to do wherever it is practicable. Pastor Lapham and family are as much in the hearts of this people as at any time during the past four years he has served this charge. All is moving well, and finances are nearly up to date. Some re-

Cancer of the Breast — Recommends the Combination Oil Cure

Fair Oaks, N. Y., April 5, 1902.

Dr. D. M. BYE Co., Indianapolis, Ind.

MY DEAR SIR: The lumps in my breast have disappeared. It is nearly two months since this occurred. Is it necessary to still keep the oil applied?

Do you not think it best for me to have another bottle of the Blood Purifier?

Your medicine has helped me, and I am willing that you should use my name as one who is willing to recommend the efficiency of your cures.

If you wish to send me some papers, I shall try to distribute them.

Very respectfully,

(Miss) SARAH GILLEN.

Hundreds come or send every year to Dr. D. M. BYE Co. for their Balm Oil to cure Cancer. It is soothing and balmy, gives relief from unceasing pain, and may be used with entire success at home. Those interested should send at once for free books and papers. Address Dr. D. M. BYE Co., P. O. Drawer 505, Indianapolis, Ind.

SANITARY BEDDING

All bedding should be strictly hygienic. It should be made of pure, healthy materials. It should be made in light, airy workrooms. It should be made by expert workmen. And, above all, both materials, workrooms and workmen should be **SCRUPULOUSLY CLEAN**.

We began at the very beginning. We fitted up a high-studded, sunny room as neat as wax, with new floors, new walls, new benches and new everything. We clothe our workmen in white canvas throughout; we insist on spotless cleanliness. And we are turning out wholesome, antiseptic mattresses and pillows.

It costs you not one cent more! It is simply our way of doing this business. We started in to have our Bedding Department made just as sanitary as the operating room of a hospital. We have realized this high ideal. We offer our customers the highest perfection of hygienic conditions.

All this is explained to the public daily, from 8 to 5 o'clock. On our main floor (Canal St. side) is an Exhibition of Materials and Products. This includes hair, tickings, springs, box frames, down, etc., with the bedding itself shown in all stages of construction. On the sixth floor is an Exhibition of Workmanship. Here all the various processes are explained to visitors, and the work is seen in actual operation. These two Exhibitions are well worth seeing.

We put it all into one sentence: **You cannot afford to have mattresses and pillows made under unhealthy conditions!** Place no order till you have seen the workrooms where your bedding is to be made, and know they are sanitary. We offer you the finest workrooms in this country, with pure, clean hair, and clean-handed workmen. See our Exhibits this week, and notice the following features:

Paine Laid Hair Mattress (our own method).

French Laid and Laced Mattress (method brought by us from Paris).

The Paine Box Spring (with angle irons and rabbeted edges, each spring cross-guyed by eight ties).

The Paine Imperial Edge (giving a square corner on mattress edges and double durability).

Super Extra Drawings of South American Live Horse Hair, in White, Black and Gray

70 patterns of Art Tickings.

We have a list of nearly one hundred Hospitals, Clubs, Hotels, Schools, etc., that have our hygienic bedding.

Hotels like the Parker House, Charlesgate, Emplie and Tuilleries; schools like St. Mark's, St. George's, Williams College, Radcliffe College, etc.; hospitals like the Boston City Hospital, McLean Asylum, Adams Nervine, Eye and Ear Infirmary, etc. — these will tell the story of superior hygienic conditions in our bedding.

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pairs or improvements have been made on the church and paid for. It is delightful to meet and serve this people. C. A. S.

NEW ENGLAND CONFERENCE

Springfield District

Trinity, Springfield.—On Friday, Oct. 3, a grand fall reception and social rally was held under the auspices of the Sunday-school, Ladies' Aid, and Epworth League, which was a success. The older folks, members of the church, to the number of thirty-five, gathered at noon for a reunion and turkey dinner, and a group picture was taken of them (see page 1437). In the afternoon, from 4-6, the kindergarten department to the number of fifty gathered for a little folks' reception. In the evening an unnumbered company came to the general reception. Invitations had been sent out to every family of the church, congregation and Sunday-school, as well as to strangers. Light refreshments were served and an orchestra furnished music. About ten of the twenty-five who united with the church on the following Sunday were discovered among the strangers who came out. Geo. L. McNutt, "the dinner-pail man," spoke on Sunday evening, Oct. 19, much to the delight of all. The pastor, Rev. E. M. Antrim, and the people are looking expectantly into the future.

Chicopee Falls.—The eighth annual observance of "Old Folks' Day" occurred Wednesday, Oct. 15. The day was perfect, and a party of 150 persons sixty years of age and over gathered from far and near. As usual, invitations were sent to all inhabitants of the Falls and all former members of the church who were of the required age. A hack brought those who were unable to walk. The exercises began at 10.30 A. M., with an old-fashioned Methodist love-

Continued on Page 1444.

CHURCH REGISTER

HERALD CALENDAR

Dover Dist. Pr. Mtg. at Salisbury, Mass., Nov. 10-11

W. H. M. S. — A quarterly meeting of the Fitchburg District Association of the Woman's Home Missionary

THE VALUE OF CHARCOAL

Few People Know How Useful it is in Preserving Health and Beauty

Nearly everybody knows that charcoal is the safest and most efficient disinfectant and purifier in nature, but few realize its value when taken into the human system for the same cleansing purpose.

Charcoal is a remedy that the more you take of it the better; it is not a drug at all, but simply absorbs the gases and impurities always present in the stomach and intestines and carries them out of the system.

Charcoal sweetens the breath after eating onions and other odorous vegetables.

Charcoal effectually clears and improves the complexion, whitens the teeth, and further acts as a natural and eminently safe cathartic.

It absorbs the injurious gases which collect in the stomach and bowels; it disinfects the mouth and throat from the poison of catarrh.

All druggists sell charcoal in one form or another, but probably the best charcoal and the most for the money is in Stuart's Absorbent Lozenges; they are composed of the finest powdered Willow charcoal, and other harmless antiseptics in tablet form, or rather in the form of large, pleasant tasting lozenges, the charcoal being mixed with honey.

The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath, and purer blood, and the beauty of it is that no possible harm can result from their continued use, but on the contrary, great benefit.

A Buffalo physician, in speaking of the benefits of charcoal, says: "I advise Stuart's Absorbent Lozenges to all patients suffering from gas in stomach and bowels, and to clear the complexion and purify the breath, mouth and throat; I also believe the liver is greatly benefited by the daily use of them; they cost but twenty-five cents a box at drug stores, and although in some sense a patent preparation, yet I believe I get more and better charcoal in Stuart's Absorbent Lozenges than in any of the ordinary charcoal tablets."

Society will be held at First Church, Fitchburg, Thursday, Nov. 13. Sessions at 10 and 2. Mrs. A. C. Clark, of the Immigrant Home, Boston, will be the speaker for the afternoon. Lunch will be served by the ladies of the church. LYDIA A. STUBBS, Sec.

BOSTON PREACHERS' MEETING.—Next Monday, Rev. H. C. Stuntz, our missionary in the Philippines, will address the meeting.

METHODIST SOCIAL UNION — LADIES' NIGHT.—The next meeting will be held Monday evening, Nov. 17, at the American House. It will be Ladies' Night, and Rev. Wallace MacMullen, D. D., of New York city, will speak on "Methodism and Modern Thought." Other distinguished guests are expected. Tickets will be on sale to members, Monday, Nov. 10, at 9 o'clock, and to others Wednesday, Nov. 12, at the Book Room. Price of tickets, \$1.50. All seats reserved.

C. H. J. KIMBALL, Sec.

Catarrh, an excessive secretion from an inflamed mucous membrane, is radically and permanently cured by Hood's Sarsaparilla.

W. F. M. S. — The annual meeting of the Boston District Association of the Woman's Foreign Missionary Society will be held at Bethany Church, Roslindale, Thursday, Nov. 13. Sessions at 10 and 2. Auxiliary reports in the morning. Miss Mary A. Danforth will be the speaker. At Forest Hills change electric for Roslindale. Get off at Ashland St., on which the church is located. Luncheon at 15 cents.

CARRIE B. STEELE, Rec. Sec.

The Associated Charities of Boston will hold its Annual Meeting at Steinert Hall, 162 Boylston Street, Thursday, Nov. 13, 1902, at 7.45 P. M. Addresses by Dr. David Blaustein, of the Educational Alliance of New York, on "The Development of Right Habits in the Family Life," and by Rev. Samuel M. Crothers, of the First Parish, Cambridge.

The public is cordially invited.

W. F. M. S. — Annual meeting of Dover District W. F. M. S. at Garden St. Church, Lawrence, Friday, Nov. 14. Reports of auxiliaries, Standard Bearers, and children's work will be given. Miss Mary E. Holt, New England Branch corresponding secretary, right from General Executive Meeting, will be the speaker. A large delegation is desired. Lunch served at ten cents each. H. B. L. PERKINS, Rec. Sec.

Serious Indigestion

Cured by Horsford's Acid Phosphate
It relieves immediately, and then gradually restores the stomach to perfect health. A permanent cure and a most excellent Tonic.

NEW ENGLAND CONFERENCE EXAMINATIONS.—The fall examinations announced in the Conference Minutes will be held at Boston, Worcester, and Springfield, Tuesday, November 18, at 9.30 A. M. The examination at Boston will be held in the Committee Room, Wesleyan Building, and will be under the direction of George S. Butters; at Worcester, in Trinity Church, under the direction of George W. King; at Springfield, in Wesley Church, under the direction of Charles F. Rice.

Geo. S. BUTTERS, Registrar.

Messrs. A. S. Barnes & Co. have just published a book on Lake Como, entitled, "A World's Shrine." It is a beautiful historical study of this famous Italian spot, the birthplace of Pliny the Younger, the thread of whose history is woven into the brilliant descriptive writing of the author, Virginia W. Johnson. The illustrations are most attractive. The book is an admirable souvenir for travelers to or from the Italian Lake country.

W. H. M. S. — The annual meeting of the W. H. M. S. of the New England Southern Conference will be held with the First Church, Newport, R. I., on Marlboro St., Nov. 12-13. We hope for a large attendance, as an interesting program has been prepared, and a report of the meeting of the Board of Managers, recently held in Kansas City, will be presented.

MRS. J. A. SOUTHAARD, Conf. Cor. Sec.

CONGRESS OF EPWORTH LEAGUE WORKERS.—The committee on arrangements for the Congress of Epworth League Workers and Missionary Rally, to be held in People's Temple, Boston, Nov. 19-20, has sent a large poster to each pastor in New England, with the request that it be placed in a conspicuous place in the church. The general plans, as previously outlined, are being successfully carried out. Hon. Samuel McCall, M. C., has been secured for an address on "Civic Duty," on Wednesday evening of the congress. The presence of Bishop Moore is now assured. Every effort will be put forth to make this congress worthy of the presence of a representative gathering of Epworthians from all parts of New England.

Thanksgiving, Christmas and New Year's Turkey Dinners often cause pain. See Dr. Cragin's Ad. on an other page.

TIMELY WARNING.—Ministers of the Gospel are earnestly requested, before allowing Hebrews in their pulpits who profess to be working for the conversion of their Jewish brethren, to apply for information to Dr. Edward S. Niles, 561 Boylston St., Boston, director of the Hebrew Messianic Council.

W. F. M. S. — The annual meeting of the Lynn and Malden District Associations of the Woman's Foreign Missionary Society will be held Friday, Nov. 14, at First Church, Everett (on Norwood St., two minutes' walk from Everett Square). Sessions at 10 and 2. Miss Mary A. Danforth, of Japan, with others, will address the meeting. LILIAN B. MATHEWSON, Rec. Sec.

W. F. M. S. — The regular executive meeting will occur on Wednesday, Nov. 1-2, at 10 A. M. in the Committee-room. A. W. PHINNEY, Rec. Sec.

"A glorified guide book to Como."

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A World's Shrine

By VIRGINIA W. JOHNSON.

12mo. Illus. Price, postpaid, \$1.30 net.

"The word 'Shrine' of the title is concerned with Lake Como; and the fortunes of the residents upon its beautiful shores, in literature and the fine arts, are followed from the day of the Younger Pliny down to those of Abbe Liset. It is made a sort of glorified guide book to the lake itself and to all that stands about it, and it is written with a great skill that makes it worthy of its subject."—*Interior*.

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Bell's Spiced Seasoning.
No guesswork about the turkey dressing, for Bell has effectively combined the granulated leaves of sweet herbs and choice selected spices into one composite seasoning, delicate and delicious, snappy and pungent, appetizing and pleasing to the most fastidious taste.
Your grocer can supply you. If not, send six 2-c. stamps for a can containing enough to flavor the dressing of 100 lbs. of poultry.
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ASSISTANT STEWARD WANTED

An opportunity is offered in one of our preparatory schools for a young man who is competent and trustworthy to act as assistant steward. Good wages will be given, and there will be some chance for study.

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OBITUARIES

Take them, O Death! and bear away
Whatever thou canst call thine own!
Thine image, stamped upon this clay,
Doth give thee that, but that alone.

Take them, O Grave! and let them lie
Folded upon thy narrow shelves,
As garments by the soul laid by,
And precious only to ourselves

Take them, O great Eternity!
Our little life is but a gust,
That bends the branches of thy tree,
And trails its blossoms in the dust.

— Henry W. Longfellow.

Blackmer. — Rev. William P. Blackmer, for thirty-eight years a member of the New England Conference, passed peacefully away from his home in West Brookfield, Mass., April 4, 1902, at the age of 72 years.

Although suffering from valvular trouble of the heart for two or more years, yet his last days were made beautiful by his strong faith and by his patient waiting for the coming of his Master. During his illness he looked forward to his departure with much of eager anticipation, and his anticipations were rewarded by a triumphant death. One incident will long be remembered by those who were present. A short time before his death, when he seemed to be at the brink of the river, the writer administered communion to him and his family. A period of consciousness enabled him to partake of the elements with a holy joy. He repeated the entire service with me, and at its close quoted numerous passages of Scripture which seemed especially sweet and appropriate to him. Those were holy moments, and a great blessing came upon all.

Mr. Blackmer was the son of Rev. John Blackmer, and was born in Norwich, Conn., Jan. 29, 1830. He was converted at a camp-meeting in Mansfield, Conn., August, 1845. Dec. 8, 1854, at North Brookfield, he was licensed to preach the Gospel, and in 1855 supplied the church at Fiskdale. In 1856 he was received on trial in the New England Conference. His appointments have been: Whitinsville and East Douglas, Lunenburg, Westboro, Winthrop, Dedham, East Douglas, East Templeton, Gardner, Bondville, Oakdale, Gloucester, Riverdale, North Andover, Weston, Belchertown, Chester, West Warren, West and North Brookfield, Upton, Pelham and North Amherst, and Wales. In 1894 his name was placed on the honor list of the superannuates, and he has since resided in West Brookfield, the home of his father and mother.

He was thrice married, his first wife being Lucy P. Bartlett, and the second Catherine H. Rand. He was again married to a sister of the second, Mrs. Sarah H. Rand Goodwin. During his long illness he was faithfully attended by his wife and sons. He leaves a widow, three sons and a sister.

He was a logical preacher, a helpful pastor, and gave himself wholly to his ministerial duties. A good man, a loyal Methodist minister, a sympathetic counselor, has left the ranks of the church militant, but, we trust, has joined the church triumphant.

A. L. Howe.

Herrick. — Miss Catherine Fidelia Herrick was born in Blandford, Mass., Sept. 29, 1828, and died in Gardner, Mass., Sept. 9, 1902.

She was the daughter of Jonathan and Orpha Herrick, and sister of the late Rev. A. F. Herrick, of the New England Conference, as also of the wife of Rev. Wm. Silverthorne, of the same Conference. The only one of seven children who remained unmarried, she found it her lot to abide in the home with her parents so long as they lived. In 1872, after her father's death, she went with her aged mother to California. After her mother's death at the age of 98, she soon found herself alone, far from the home of her childhood; and for some years she

has ardently longed to return to the East and again to see her kindred. In August last she came to Gardner, carefully attended by two nieces, who had gone on to bring her back. It seems pathetic that, after an absence of thirty years, she should live only four days after reaching the home of her only surviving sister. Her strength, however, was too little for the journey; and, arriving Sept. 5, she died of exhaustion, Sept. 9.

But while the eagerly-anticipated reunion with kindred was thus interrupted almost at the moment of its beginning, it meant to her an eternal reunion with a vastly larger circle in the home above. For she was a Christian, as were her parents and her sisters and brothers. Converted at an early age, she joined the Methodist Episcopal Church, of which she always remained a consistent member. She was affectionate, gentle, and patient, and in her later years had abundant occasion to prove, and did prove, the truth of the promise: "My grace is sufficient for thee." A. H. H.

Crouch. — Luman J. Crouch, son of Ephraim and Eunice Draper Crouch, was born in Chesterfield, N. H., April 6, 1830, and died in West Swanzy, N. H., Aug. 21, 1902, aged 63 years, 4 months and 15 days.

Mr. Crouch was converted at the age of sixteen, and soon after united with the Methodist Episcopal Church at Chesterfield. He moved to West Swanzy in 1872. When the Methodist church was built at Westport, which is only three miles distant, he was one of the building committee, and soon united with that church by letter. He was always a trustee, was recording steward for thirteen years, and was superintendent of the Sunday-school from the time it was organized, with the exception of one year. He was highly respected by all who knew him, and was honest and upright in all his dealings with his fellow-men. He was always interested in everything pertaining to the church, and was ready to help in every way possible, either by personal effort or by generously contributing of his means. The church has sustained a great loss in the death of so valuable a member. In his family Mr. Crouch was a kind and thoughtful husband and a model father, and his children rise up and call him blessed. In all the walks of life he exemplified the true spirit of Christ.

He leaves a wife and three children, all of whom are honored members of the Methodist Episcopal Church. An aged father, 91 years of age, mourns the loss of a son who was the noblest work of God. He also leaves a sister, who cares for the father, and three grandchildren.

The funeral services were conducted from his home by Rev. Claudius Byrne, in the presence of a large number of friends and relatives.

C. B.

Floyd. — Lucretia Tewksbury Floyd was born at Point Shirley, Winthrop, Mass., Sept. 4, 1822, and died, Aug. 28, 1902.

She married Edward Floyd, and with him constituted one of the early pioneers of the town. For sixty years she occupied the house where she was overtaken with the last illness. She was of the Puritan type, rugged, staunch, true. She took an unusual interest in the development of the town, and watched its growth from the few to the many with never-flagging zeal.

In early life, in 1842, she joined the Methodist Episcopal Church on probation, and attended the class of which her husband was for many years the leader. She was one of those who, in the days of deep need and trying difficulties, took up what, in every sense of the word, were the real burdens of the church, and bore them cheerfully for Christ's sake. She gave largely of her means and of whatever energy she could to the local church.

Her home life was her throne. Here she loved and was loved as are but few mothers. One daughter, Adelaide M., died in 1851. Four children — Charlotte F. Covill, of Malden; ex. Rep. David Floyd, L. Amanda, and Harriet S., all of Winthrop — survive her, and by these she was cared for most tenderly in her declining years.

After the death of Mr. Floyd in December, 1879, her health seemed gradually to fail. A part of her life had gone. She was also a great sufferer from rheumatism, and yet, withal, she was a remarkably well-preserved woman. Her hair was almost black, and in death she seemed struck with eternal youth. The end came quite

suddenly, from pneumonia. In her last illness she seemed to be trying to get home. None who knew her can ever doubt that she succeeded.

The funeral service was from the old homestead, and in a grave heavy with garlands her body was laid to rest in the village cemetery.

ALBERT L. SQUIER.

Griffin. — Mrs. Sarah E. Griffin was born in Bath, Me., in 1822, and died in Winthrop, Mass., Aug. 8, 1902.

She married Isaac Griffin in 1841, with whom she lived for many years until unto soul. Mr. Griffin passed away June 1, 1897. Of their children, all — save Frank C., who died in the Civil War — surrounded her in her last hours. These are: Mrs. C. W. Farnsworth, of Chelsea; Herbert B. and W. I. Griffin, of Winthrop; Mrs.

WHAT CAUSES DEAFNESS

The Principal Cause is Curable, but Generally Overlooked

Many things may cause deafness, and very often it is difficult to trace a cause. Some people inherit deafness. Acute diseases like scar-



let fever sometimes cause deafness. But by far the most common cause of loss of hearing is catarrh of the head and throat.

A prominent specialist on ear troubles gives as his opinion that nine out of ten cases of deafness are traced to throat trouble. This is probably overstated, but it is certainly true that more than half of all cases of poor hearing were caused by catarrh.

The catarrhal secretion in the nose and throat finds its way into the Eustachian tube, and by clogging it up very soon affects the hearing, and the hardening of the secretion makes the loss of hearing permanent unless the catarrh which caused the trouble is cured.

Those who are hard of hearing may think this a little far fetched, but any one at all observant must have noticed how a hard cold in the head will affect the hearing, and that catarrh, if long neglected, will certainly impair the sense of hearing, and ultimately cause deafness.

If the nose and throat are kept clear and free from the unhealthy secretions of catarrh, the hearing will at once greatly improve, and any one suffering from deafness and catarrh can satisfy themselves on this point by using a 50-cent box of Stuart's Catarrh Tablets — a new catarrh cure, which in the past year has won the approval of thousands of catarrh sufferers as well as physicians, because it is in convenient form to use, contains no cocaine or opiate, and is as safe and pleasant for children as for their elders.

Stuart's Catarrh Tablets is a wholesome combination of Blood root, Gualacol, Eucalyptol and similar antiseptics, and they cure catarrh and catarrhal deafness by action upon the blood and mucous membrane of the nose and throat.

As one physician aptly expresses it: "You do not have to draw upon the imagination to discover whether you are getting benefit from Stuart's Catarrh Tablets; improvement and relief are apparent from the first tablet taken."

All druggists sell and recommend them. They cost but fifty cents for full-sized package, and any catarrh sufferer who has wasted time and money on sprays, salves and powders will appreciate to the full the merit of Stuart's Catarrh Tablets.

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G. F. Washburn, of Dedham; and Mrs. C. E. Davidson, of Medford.

For over sixty years this elect lady was a member of the Methodist Episcopal Church, and to it she gave uncompromising and strenuous devotion. There was no temporizing in her temperament. She had ideas, and she gave them voice. She believed profoundly, and tried to live within her convictions. In middle life at Asbury Grove she received a spiritual uplift which became more and more cherished and evident in her after life. Her religious experience was full of warm sunshine. She loathed gloominess. She sparkled at times with rare wit, and even to her last hours was fond of clean mirth. She loved the Word, and sought to be a faithful doer of the same.

Her last days on earth were a transfiguration mount. Seldom is such victorious faith seen. She had lived gloriously, she died triumphantly. With children and pastor gathered about her bedside, when she believed the hour of dissolution from the body had come, she sang, "Jesus, Lover of my Soul," and ended the same with a shout of glory to God. As the hour for release lingered, she said: "I shall have a good time if I stay, I always have; I shall shall have a good time if I go."

This woman was fondly loved by her children and thirteen grandchildren. She was a spiritual mother in the church, and was called "Nanna" by all. Her presence still lives as a benediction, though she has entered those "everlasting gardens where angels walk and seraphs are the guardians." The immediate cause of her death was Bright's disease, and she was a long and patient sufferer for many weeks. The end came quietly.

The funeral was held at the house of her son, H. B. Griffin, in Winthrop, conducted by the pastor, Rev. A. L. Squier, assisted by Rev. W. C. Townsend, and she was buried in the village cemetery.

ALBERT LEONARD SQUIER.

Adams.— Benjamin Adams was born in South Kingston, R. I., April 17, 1820, and died in Worcester, Mass., Sept. 22, 1902, at the home of his son, J. Colby Adams.

He became a Christian very early in life through the reading of the Bible. He soon joined the Methodist Episcopal Church in New London, Conn. After a few years he removed to Springfield, Mass., where he lived fifty years. He was for many years a class-leader and Sunday-school teacher. He was a man of strong faith in God, resting on His promises, cheerful and hopeful to the last, giving expression to his joy and thanksgiving all through his last sickness in words of praise and strong assurance.

He leaves a wife and two sons—J. Colby Adams, of Worcester, and George B. Adams, of New Britain, Conn.

A few months ago, coming to Worcester, he joined Trinity Methodist Episcopal Church. The short acquaintance of the pastor and people of Trinity with him convinced them of the fact that he was a man of strong faith, great patience, and unbounded hope. He was free from all spirit of complaining, a great help to his family, and his life will be a constant model to all who knew him.

G. W. K.

W. F. M. S. Notes

— A special gift of \$100 was received in answer to Miss Danforth's plea on a recent Sunday. There is great rejoicing over this help.

— The Northwestern Branch reports over \$85,000 raised during the past year.

— Bishop McCabe tells of crude superstitions and alleged miracles being imposed upon the people of the "neglected continent," South America.

— The class work in Crandon Institute is opened each morning with prayer. Family worship, in which all unite, of whatever faith, closes the day, and on Sunday morning Dr. Burt conducts a service in the Institute which all the pupils are obliged to attend.

— The medical work at Bareilly has been very successful, 21,168 patients having been helped during the year; 250 operations were performed; all have heard the Gospel story while awaiting their turn.

— One day a Hindu woman said to Dr. Margaret Lewis: "We have much faith in you and your medicine, but now we always ask God to use them to make us well."

— The Mexican Mission held special services on each charge on the days of the Cleveland convention, beseeching God to pour out His Spirit on that great gathering.

— The New England Branch has appropriated the sum of \$36,000 for the coming year, of which \$34,000 is to be sent to the foreign field. The \$2,000 remaining must cover all printing, expenses of the Depot of Supplies, stationery, Conference and district secretaries' expenses, and all itinerant expenses.

— A priest in South America found a Bible in the possession of a dying man. He took it away and gave it to the sacristan of the church to be burned. Something impelled the man to keep the book, and he and his wife began to read it. She is now a probationer in our church and the man has left the employ of the priest, so that he also is free to study the Word.

— Some of our Fettehpore Christian women are employed in gathering a peculiar sweet-scented root for commercial purposes, and are away in the jungles for many months in the year. At such times the work among non-Christians is earnestly prosecuted.

— The superintendent of the Pekin girls' boarding school in 1895 made the unbinding of the feet a condition of entrance. Many prophesied that the school would be broken up, but the purpose was adhered to, and ultimately led to the formation of the "Natural Foot Society," which is doing good work in China towards releasing the women from this barbarous practice.

— In the girls' school at Hiroasaki, Japan, a young girl testified in a meeting that when she, with nine other girls, entered the school, they vowed that under no circumstances would they become Christians; but that she had not been able to hold out against conviction of sin, and had decided to surrender her heart to Christ.

— The Korean daily papers are advocating erecting a monument to the memory of Rev. H. G. Appenzeller, who was drowned last June. Mr. Appenzeller was held in high esteem by the Koreans, both on account of his character and because of what he accomplished among them.

— Our Chinese converts have a taste for music which needs cultivation. They sing our good old tunes with vim, but, oh, with what startling variations! Each has independent ideas as to the time. One new missionary said that when she first heard a congregation burst into song she jumped and looked upward—she thought a typhoon had struck the church. Our missionaries need instruments to help them to train these enthusiastic voices.

— Bishop Warne saw the women in the training school in connection with the Theological Seminary at Bareilly trying to study the required course while carrying on their household duties, caring for their babies, and nursing the sick of their households. He sent them this message: "Tell the women that I have the greatest sympathy for them, and wonder how they pass in their studies at all when they have so many other cares."

— A missionary in Japan, who is in charge of four Bible women, relates her custom of calling them together every morning for prayer, and then impressing upon them the thought that wherever they went Christ must be with them, Christ must be the one who should teach them just how to give the message with all tenderness and sympathy. That thought has helped the women more than anything else.

— Forty of the girls in the Moradabad boarding school were converted during a series of meetings held last year and came out with bright, happy experiences. The New England Branch supports a large number of scholarships in this splendid school. One of our India Bible women writes: "I love to do my dear Saviour's work with all my heart, and when difficulties arise I pray to Him and the work grows easy."

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The Conferences

Continued from Page 1441.

feast. Ninety-seven were present, all but a very few of whom were over sixty years of age. Within the altar rail sat James F. Brierly, of Springfield, who has led the love-feast in former years; also Messrs. Allen and B. F. Humphrey, of Springfield, D. S. Warner and L. B. Rust, the class-leaders of the church, Amos Hale and the pastor, Rev. F. J. Hale. Bread and water were passed, and the remainder of the morning was occupied with the glowing testimonies of the old people. Shortly after 12 o'clock the party adjourned to the vestry where the ladies of the church had spread a bountiful dinner. Dr. J. O. Knowles and the pastors of the local Congregational and Baptist churches participated in this part of the program. One hundred and fifty persons, sixty years of age and over, were counted at the tables. After dinner about one hundred of the party assembled in front of the church, where the pastor took a successful snapshot of them. [It is regretted that the faces in the group were too indistinct to be successfully reproduced in an electro for the HERALD.] The oldest person present was Mrs. C. E. Brothers, of Lowell, 95 years of age. The next oldest person present was Mr. Peter Woodhall, of the Falls, 92 years of age. The pastor asked all who were not fearful of injuring their matrimonial prospects to give their ages when they registered. Seventy-nine persons did so. The total of their ages was 5,578 years, giving an average of 70.58 years. If all had registered, with the same average, the total age of all the old people present would have been 10,587 years. At 2 o'clock the party assembled for a reminiscence meeting. This lasted for two and one-half hours. It was a soul-inspiring time, long to be remembered. Some pronounced it one of the best meetings of their lives. The day closed with the annual supper for the younger people, followed by a musical and literary entertainment. F. M. E.

Sanitary Assurance for Sleepers

Insurance is a good thing for some folks; assurance — of the sort I mean — is excellent for all. All the plans of the health-seekers go for naught if one's couch is not thoroughly germ proof. Nowadays people have mastered the fact that a sleeping room ought to be free from brie-a-brac, as from debris, that the bed curtains should be of the flimsiest material for the free passage of good air and that the window should be open top and bottom summer and winter. Beds of white iron or brass are used generally, and hard wood floors or easily cleaned straw matting offer first aid to spotlessness. Modern methods, likewise, are strictly contrary to any condoning of inner offences because the outside of an object looks well.

Once about all that was asked of a mattress was that it be comfortable as a bed, and prettily tufted as to cover. There was a vague public confidence in the all around excellence of curled hair, and under that title hid as large a multitude of sanitary sins as may be counted of moral ones covered by charity's mantle. Buying a mattress was too often like purchasing mushrooms from an unprincipled gatherer. The only way to test them was to partake — if you died they were toadstools, if you survived they were mushrooms. Sometimes the mattresses wore "pretty well" and you considered you had obtained a bargain. Oftener it didn't wear at all, and when you had it made over you became acquainted, perchance, with a few of the apologies for curled hair upon which you had vainly essayed to sleep the sleep of the just.

Today all this has been changed, and for the improvement the public is indebted to such firms of character as the Paine Furniture Co., of this city. This house not only produces mattresses of the very best hygienic qualities, but under circumstances of sanitary perfection, at the same time admitting the entire public to a full view of the proceedings. If you like, you may follow your mattress from the bin to the bed. You will be taken to the sixth floor of the great Canal Street establishment of the Paine Furniture Co., and introduced to an immaculate workroom. The ceiling is of glass, admitting a splendid flood of daylight. The walls are pure and white; along one side runs an immense cabinet of white wood, with glass doors, behind which lie piles of the art coverings which in many high-grade mattresses take the place of the striped blue and white ticking with

A New Face

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which every one is so familiar. The floor of this workroom is of hard wood, and the workbenches are each and every one of dazzling new wood.

Every man in the place — and there are from 35 to 50 employed — wears a spotless white duck suit, and you are told that these are laundered at least twice weekly. Boys are kept busy all the time going about with pans and brushes, picking up each bit of waste curled hair, each scrap of cloth, as it is discarded by the busy workman, so that at the end of a busy day the place is as orderly as at the very beginning of the week. You are shown the eight great wire bins, in which are kept the various grades of curled hair, ranging from South American to the most expensive American horse-hair. You see also the great ropes in which the hair is first woven, for convenience during the process of boiling that destroys all the grease and dust in the hair, and the baking which "sets" the curl permanently. In an adjoining room you find the bevy of sewing girls at work on mattresses and coverings, and still further away the feather room, where the various grades of best live goose feathers are kept, while at a machine close by a girl fills and sews up pillows, in order to keep the flying feathers in this one apartment. Observing the fluffy character of the fine down you can well believe the assertion of the attendant, who says that with this house it is not a question of "how much, but of how good."

When you have become somewhat used to contemplating a workroom as sanitary as the operating room of a hospital, you find a vast deal to admire in the attractive mattresses and cushions made therein. There is the Paine laid hair mattress, which has many advantages to the intending purchaser, and also the French laid and laced mattress, a novelty which was brought by this house from Paris. You are sure, if a housekeeper, to notice the imperial edge, which gives a square, true corner and a firm edge always, since it is so made and applied that the hair on the edge cannot work back into the body of the mattress. You will find some mattresses made of ticking and tufted in the old way, but more covered with the art materials, which may be chosen to harmonize with any room furnishings, and you will see that the specially manufactured flat buttons covered with the same material, are less prone to conceal dust or make ridges under the sleeper than the tuft.

And you will hardly wonder that the excellence of this sanitary bedding has so thoroughly appealed to large buyers that the house has a list of customers including hotels like Parker's, the Charlesgate, Empire and Tulleries, schools of the standing of St. Mark's, St. George's, Williams and Radcliffe Colleges, hospitals such as the Boston City Hospital, McLean Asylum, Adams Nervine, Eye and Ear Infirmary, have this hygienic bedding, and are only a few among the hundreds using and appreciating it.

To sell goods not only today, but on a great many tomorrows, is the noble ambition of this house. In achieving this it is necessary to maintain a lofty standard of excellence, for while mere attractiveness may win a customer once, it is durability and worth that keep him a patron. Highest proof of such worth is offered to the public in an absolutely unreserved manner by the workrooms just described, where there is always going forward an actual demonstration of mattress making which is well worth seeing.



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